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THE WORKS

OF

VICESIMUS KNOX, D.D.

WITH A

BIOGRAPHICAL PREFACE.

IN SEVEN VOLUMES.

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LIBERAL EDUCATION.

TRACT ON THE DEGRADATION OF GRAMMAR SCHOOLS.

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LIBERAL EDUCATION;

OR,

A PRACTICAL TREATISE ON THE METHODS OF ACQUIRING USEFUL AND POLITE LEARNING.

(CONTINUED.)

FUNGAR VICE COTIS.

Hor.

SECTION X.

ON LEARNING THE CLASSICS BY HEART.

Pueri, quorum tenacissima memoria est, quamplurima ediscant. *Let boys, since their memory is usually very tenacious, learn by heart as much as possible.*

QUINTILIAN.

It is agreed on all hands, that no faculty of the mind is capable of more improvement than the memory, and none more in danger of decay by disuse. Every practice which tends to strengthen it, should be encouraged and continued; and it is, therefore, a very judicious institution in our grammar schools, observed from the earliest times, which obliges the scholars to commit large portions of the best classics to memory.

I am sorry to observe, that in private education, and in some schools, this task is often neglected as too laborious. The decay of classical knowledge, if it is decayed, must in a great measure be attributed to this cause. The neglect, indeed, originates from the general relaxation of discipline, which in some

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degree pervades all orders, and which militates against learning no less than against virtue.

That the task is laborious, is no valid objection.* Labour strengthens the mind. What is acquired by labour will not easily be lost. The impression it makes is deep and lasting. But, in truth, it is not so laborious a task to a boy † as it may appear to a parent, or to any other adult, who has had neither experience nor observation in this department. The boy who has been habituated to the task, will learn thirty or forty lines, as an evening exercise, with great ease, and with apparent pleasure. This is really done three or four nights in a week, in our best schools.

Even those among boys who apprehend quickly, are seldom disposed to reflect much on what they have read, to review the sentiments and the language of their author with attention, or to fix them deeply in their memory. They read a beautiful passage, they understand it; they admire and feel its beauties; but, if they do not studiously commit it to memory, it passes over their minds as a shadow over the earth, and leaves no trace behind.

There are many passages in the classics which a polite scholar is expected to have by heart as perfectly as his alphabet. They naturally obtrude themselves in conversation with scholars, they occur on almost every subject, and they are in themselves well worthy of being treasured in the mind for their intrinsic value. To quote passages from authors, is perhaps unfashionable in those circles, where a

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* Chi bene mal non puo suffrir, a grand honor non puo venir. *He who cannot submit well to evils cannot arrive at great honour.*

Ital. Adag.

† Neque ulla ætas minus fatigatur. *There is no time of life which is less easily fatigued.* QUINT.

smooth insipidity of manners precludes every thing which requires an exertion of memory or of imagination; but among persons of the professions, and of a truly liberal education, it is both common and agreeable.

Exercises in Latin verse, and in Latin prose, are usual in our best schools, and at the university. They are attended with very desirable effects, and pave the way for improvement in every kind of vernacular composition. Supposing, for a moment, that they have no influence in elevating and refining the taste and imagination; yet to be totally deficient in the power of composing, is a disgrace to those who are destined to support a literary character. But in order to excel in Latin composition, poetical or prosaic, a great number of words and phrases must be collected and laid up in the store-house of the memory. To effect this purpose, it will not be enough to read the classics; they must be committed to memory at that age which easily admits, and long retains, all impressions which have been once properly enforced.

I know of nothing advanced against the established practice of committing passages from the classics to memory, which ought to have weight. It is common to declaim against loading the memory. But what shall be done? The memory of boys in general is abundantly capacious. If it is not filled with valuable furniture, it will be crowded with lumber, it will be the repository of trifles, of vanities, and perhaps of vices. How much more desirable, that it should be stored with fine sentiments and beautiful diction, selected from the noblest writers whom the world ever produced! Honour, spirit, liberality, will be acquired, by committing to memory the thoughts and words of fine writers, of

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heroes, and of worthies, who eminently shone in every species of excellence. Its effects in polishing and refining the taste, are too obvious to be called in question. There are abundant instances, living as well as dead, of its peculiar influence in embellishing the mind, and giving it a gracefulness which no other ornaments can supply.

As soon, therefore, as the Latin grammar is perfectly learned by heart, I advise, that the practice of our ancient schools should be universally adopted, and that passages of the best classics, construed as a lesson on the day, should be given as a task to be learned *memoriter* at night. Habit will render it no less easy than it is beneficial.

SECTION XI.

ON IMPROVING THE MEMORY.

Μνήμη μὲν γὰρ διδωσι τέχνας, ἀυτὴ δε ἀδιδακτος. "The memory bestows the arts, but it is not itself to be learned by art." PHILOSTRATUS.

THE great and obvious utility of the memory has urged the ingenious to devise artificial modes of increasing its power of retention. The great orator of Rome, whose judgment and experience, as well as his genius, give great weight to his opinions on didactic subjects, has spoken rather favourably of the *memoria technica,* or artificial memory. But, notwithstanding the authority of him, and of other truly ingenious writers, the art is rather to be considered as a curious than an useful * contrivance, and it is

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* Si quis unam maximamque a me artem memoriæ quærat, exercitatio est et labor; multa cogitare, et (si fieri potest) quotidie potentissimum est. Nihil sequè vel augetur curâ vel negligentia intercidit. *If any one asks me what is the one great secret for the improvement of the memory, I shall answer, exercise, practice, labour. It is*

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rejected by Quintilian. Few have really availed themselves of it; and many who have attempted to acquire it, have only added to the obscurity of their conceptions.

That mode of improvement, then, may be totally laid aside, and may be numbered among the fanciful inventions, which serve to amuse the idle and the speculative, without being reducible to general and practical utility. The only infallible method of augmenting its powers, is frequent, regular, and well-directed exercise; such exercise, indeed, as it is commonly led to use in the classical schools, where a night seldom passes without a task appointed for the exercise of the memory.

In order to improve the memory, it is necessary to acquire a confidence in it. Many render it treacherous by fearing to trust it; and a practice has arisen from this fear, really injurious, though apparently useful. It is the practice of committing to writing every thing which the student remarks and desires to remember. Nothing is more common, and nothing more effectually frustrates the purpose it means to promote.* It is better that many things should be lost, than retained in the table-book, without confiding in the memory. Like a generous

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highly conducive to this end, to call to mind many things, and if possible, every day. Nothing is so much improved by care, or falls to decay by neglect, as the memory. QUINTILIAN.

* Illa, quæ scriptis reposuimus, velut custodire desinimus, et ipsâ securitate dimittimus. *Those things which we have once committed to writing, we cease, as it were; to guard, and we lose them by thinking them in no danger of being lost.* QUINTILIAN.

Μεγίςη δε φυλακη ΤΟ ΜΗ ΓΡΑΦΕΙΝ, αλλ' ἐκμανθανειν. ὀυ γαρ ἐςι τὰ γραφέντα μὴ οὐκ ἐκπεσεῖν. "The first method of keeping what we wish to retain is, not to commit it to writing, but to trust it to the memory; for it is scarcely possible that written memoranda should not slip from the mind." PLATO.

friend; the memory will repay habitual confidence with fidelity.

There are injudicious and illiterate persons, who consider the cultivation of the memory as the first object in education. They think it is to be loaded with historical minutiæ, and with chronological dates. They entertain a mean opinion of the scholar, who cannot recite matters of fact, however trivial, and specify the year of an event, however doubtful or insignificant. They expect to have the chapter and verse mentioned on every citation, and are more pleased with that little accuracy, than with a just recollection of a beautiful passage, or a striking sentiment. But to labour to remember unideal dates and uninteresting transactions, must ever be an irksome study to a lively genius; and he who shall train young persons in this laborious track, will give them a disgust for literature. It is to feed them with the husks of learning, which, as they are both dry and hard, afford neither pleasure nor nourishment. Let the reading be pleasant and striking, and the memory will grasp and retain all that is sufficient for the purposes of valuable improvement.

There is one circumstance which has had an unfavourable influence on aspiring at the excellence of a retentive memory. An idea has prevailed, that memory and genius are seldom united. To be possessed of memory, in a great degree, has led some to conclude, that genius was deficient; and all pretensions to memory have been readily sacrificed for the credit of possessing genius. Pope's famous lines, in which he says, that the beams of a warm imagination dissolve the impressions on the memory, seem to have induced those who wished to be thought to possess a fine imagination, to neglect their memory, in order to possess one symptom of a

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fine imagination. But I believe the remark of the inconsistency of great genius and great memory, is not universally true. There are instances, among the living, as well as the dead, which prove something against its universality. It is, however, often true; and Pope's opinion is authorised by Aristotle.*

It cannot be denied, that nature has made a difference in dispensing the power of retaining ideas. If we may believe some accounts, she has sometimes formed prodiges in this species of excellence. Muret relates, that he recited words to the number of thirty-six thousand, some of them without meaning, to a young man, who repeated them all immediately, from the beginning to the end, and from the end to the beginning, in the same order, without a moment's hesitation or a single mistake. Miraculous, and even incredible, as this may appear, Muret tells us, there were innumerable witnesses to the truth of the fact, and mentions many names of respectable persons who were present at the repetition. Many other instances might be selected from authors of allowed veracity; but they are so different from that which falls within the experience of mankind in general, as scarcely to gain credit. If they are true, they afford encouraging motives for the cultivation of a faculty, which has sometimes been advanced to so high a degree a perfection.†

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* Οὐ γὰρ ὁι αὐτοὶ εἰσι μνημονικοὶ, καὶ ἀναμνηστικοὶ, ἀλλ' ὡς ἐπὶ τὸ πολὺ μνημονικώτεροι μὲν οἱ βραδεῖς, ἀναμνηστικώτεροι δὲ οἱ ταχεῖς καὶ εὐμαθεῖς. "Persons of a good and of a bad memory are not of the same sort of intellect; but for the most part the slow are of a good, and the quick and apprehensive of a bad memory." ARISTOT.

† Quintilian, after mentioning some extraordinary instances of memory, concludes with this judicious remark: Dicebantur etiam esse nunc qui facerent, sed mihi nunquam ut ipse interessem contigit; habenda tamen fides est vel in hoc, ut qui crediderit, et speret. *It is said there are some who can do so now; but I never have happened*

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In giving great attention to the cultivation of the memory, there is danger lest it should be overladen with minute objects; a circumstance highly injurious, especially in the course of education. Let it therefore be considered, that a good memory,* according to a similitude of Erasmus, resembles a net so made as to confine all the great fish, but to let the little ones escape.

SECTION XII.

ON LEARNING GREEK, AND ON THE INTRODUCTORY BOOKS.

Primum igitur istis Græcæ linguæ osoribus ita responsum volo, omnem elegantem doctrinam, omnem cognitionem dignam hominis ingenui studio, uno verbo, quicquid usquam est politiorum disciplinarum nullis aliis quam Græcorum libris ac literis contineri. *In the first place, I would inform the gentlemen who have conceived a dislike to Greek, that all elegant learning, all knowledge worthy the pursuit of a liberal man, in a word, whatever there is of the politer parts of literature, is contained in no other books than those of the Greeks.* MURETUS.

It is not surprising that persons, who have not partaken of a liberal education, should have no just

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to meet with them; one would, however, believe it, if it were only for this reason, that he who believes that such things have been, may hope that they may be again. QUINTILIAN.

* Some persons seem to think, that a good memory consists in retaining dates and minute particulars; but I believe, that though a reader remembers but few dates and few minute particulars, he may yet retain all the necessary general ideas and valuable conclusions. He will see a wide and beautiful arrangement of important objects; while another, who stoops to pick up and preserve every trifle, will have his eyes constantly fixed on the ground. It is not enough that the mind can reproduce just what it has received from reading, and no more; it must reproduce it digested, altered, improved, and refined. Reading, like food, must show its effects in promoting growth; since, according to a striking remark of Epictetus, *τὰ πρόβατα, ὃν χόρτον φέρουσα, τοῖς ποιμέσιν ἐπιδείκνυει,* ΠΟΣΟΝ ΈΦΑΓΕΝ. *αλλὰ τὴν νομὴν* ΈΣΩ ΠΕΨΑΝΤΑ, ΈΡΙΑ *ἔξω φέροι και* ΓΑΛΑ. "Sheep do not show the shepherd how much they have eaten, by producing the grass itself; but after they have inwardly digested the pasture, they produce outwardly wool and milk." EPICTETUS.

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idea of its extent and value. Writing, arithmetic, a little French, and a good deal of dancing, with a very small portion of the first elements of Latin, to enable the boy to say that he once learned Latin, are deemed quite sufficient, by the rich lower orders, to form the literary attainments of a gentleman.

With respect to Greek, it is often thought totally superfluous. Indeed, the vulgar idea of Greek comprehends in it all that is dull, difficult, horrid, uncouth, useless, and pedantic.

In consequence of this ignorance, and these prejudices, we find the sons of opulent parents, whose circumstances would enable them to live a life of literary leisure, rendered incapable of it, by having been kept in their youth from the knowledge of a language most beautiful in itself, and the source of all that is elegant and ingenious in polite letters.

I grant, that a superficial knowledge of Greek, like a superficial knowledge of Latin, or of other languages, is of little value. But why must the knowledge of it, which a boy is to acquire, be superficial? Evidently from the trifling notions of the age, the ignorance of the parent, and his false ideas and prepossessions. The natural faculties of boys are as good now, as in times when Grecian literature was more generally and successfully cultivated.

I will venture to affirm, that a knowledge of the Greek will contribute greatly to adorn the gentleman, while it is essential in a scholar. It will lead him to the fountain-head. It will enable him to judge of composition with taste. It will point out to him, with precision, the meaning of many words in the English language, which are daily used, and of far the greater number of technical terms in every art and science. The Greek authors are indeed so

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celebrated, and have been so universally read, that one would think no man of letters, who possesses sense and spirit, would voluntarily forego the perusal of them. Homer, we all know, has always kept his place as the noblest writer whom the world ever produced. They who think they shall discover his transcendent excellence in any translation, are greatly mistaken.

I am sure, an acquaintance with the Greek poets and philosophers* would be highly favourable to the prevalence of good sense and liberal sentiments, as well as of good taste. But I know how readily ignorance, indolence, and prejudice, will oppose my doctrine. The present age is disposed to pursue compendious methods of education, which terminate in external and shallow attainments. And unless a timely check is given, the next age will be led to neglect solid improvements still more than the present; for as solid improvements become less generally understood, they will be less generally esteemed.

With respect to the best method of attaining the knowledge of Greek, I own I am prepossessed in favour of that which already prevails in our capital schools, the utility of which has been already proved by repeated experience. The best Grecians of our country have been trained in the established manner, and at the ancient grammar schools.

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* "The Grecian commonwealth, while they maintained their liberty, were the most heroic confederacy that ever existed. They were the politest, the bravest, and the wisest of men. In the short space of little more than a century, they became such statesmen, warriors, orators, historians, physicians, poets, critics, painters, sculptors, architects, and, last of all, philosophers, that one can hardly help considering that golden period, as a providential event in honour of human nature, to show to what perfection the species might ascend.

"Now the language of these Greeks was truly like themselves, it was conformable to their transcendent and universal genius." HERMES.

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Some innovators have, however, appeared in this department; and they have wished that Greek might be taught previously to Latin. Others have insisted that Greek grammars written in Latin are absurd, as they tend to increase the difficulty; but this objection falls to the ground if Latin is first acquired.

Those who wish that Greek should be taught before Latin, are in some degree authorised in their opinion by the great Erasmus.* Though I have a great respect for the genius and judgment of Erasmus, I must dissent from his opinion on this subject. My reason for insisting that Latin should be first taught is, that Latin is indisputably more universally useful than Greek; † and that many who remain at school only to the age of thirteen or fourteen, are enabled to carry away with them a knowledge of Latin, which, though very superficial, may yet be serviceable; whereas, if Greek only had been taught them, they might indeed have made some proficiency in it, but they would have been totally ignorant of Latin; and I believe their Greek without Latin would be of little value. Every experienced scholar will coincide with my sentiments on this subject, and there is little danger that the present method should be reversed in public, though it may sometimes in private, tuition.

There are various grammars, all strongly recommended by their editors, as containing something superior to all that preceded their publication. I prefer either the Eton, or that published by Grant,

* His argument, derived from the opinion of Quintilian, who directs his pupil to learn the Greek before Latin, is fallacious, and not at all to the purpose; for Latin was the native language of Quintilian.

† Ad usum, Latina lingua potior est: ad doctrinæ copiam, Græca. *For common use Latin is preferable; for the purposes of extensive learning, Greek.* MURETUS.

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and afterwards by Camden, for the use of Westminster school. Dr. Ward's edition of this is printed with a type and paper which greatly recommend it; for a beautiful type, in Greek books intended for the use of schools, is found to be very advantageous. I select the Eton grammar for the sake of uniformity, and because it has been long and successfully used. Many masters prefer Holmes's Greek grammar to all others; but though it has great merit, I see no reason for exploding those established grammars, by the assistance of which the best scholars of this nation arrived at their eminence.

On first going over the grammar, I would recommend an attention only to the principal parts of it. An application to the minuter particulars,* on first entering on the study of a language, certainly impedes the scholar's progress. When the declensions of the nouns and pronouns, and the formation of the verbs, are once learned, I advise that the scholar shall begin to read one of the chapters of St. John's gospel in the Greek Testament. The Greek of this evangelist is remarkably easy; and I know of no book whatever so well calculated to initiate a boy in the Greek language, as the Greek Testament. I do not say, that the style is the purest and most elegant; but I think, at that early period, when Greek is read only to exemplify grammatical rules, purity and elegance are less required than perspicuity.† After ten

* Vulgo multa inferciunt grammaticæ planè philosophica, quæque a tenera ætate intelligi nequeunt. *They commonly insert many things in a grammar which are absolutely philosophical, and which cannot be understood at a tender age.* VOSSIUS.

† Many object to the Greek Testament, because it abounds with Hebrew and Syriac idioms; and this is true; and it is certain, that the purity of the Greek language may be learnt better from Xenophon, and other classical authors; but, as many who receive a classical education are designed for orders, and as all are deeply interested in the contents of the Greek testament, and as, likewise, it is particularly

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or twelve chapters shall have been carefully read, I would let the student begin St. Luke, whose Greek is allowed to be better than St. John's. At this time, I should wish the scholar to begin his grammar again, and go through it with great accuracy. That which will now be read in it, will be perfectly understood, and its use fully ascertained. When the greater part of St. Luke shall have been read, and its grammatical construction and its particular words analysed, let the scholar begin some work of Xenophon, still repeating a portion of his grammar every morning. This will soon pave the way to Demosthenes and Homer; and when these are once understood, which I imagine, with diligence and good abilities, may be very soon accomplished, the scholar will be able of himself to pursue his studies in the Greek language, as far as he shall choose to proceed. And indeed I have no doubt, but that he will choose to proceed as far as he can, if his lot in life afford him leisure. For the pleasure he will feel, when once he enters deeply into the fine authors of ancient Greece, will lead him to prefer them to all others. He will then find, that the preference given to them by all preceding ages, is not the effect of mere prejudice, as is supposed by the superficial student in Greek, who has never read enough to enable him to taste their excellence.

Though my principal argument in recommending the study of Greek, is derived from its native excellence, and from the opportunity it affords of en-

easy to boys, on account of their acquaintance with the matter, by reading and hearing the English, I have thought it right to recommend it as an initiatory book. Experience and general practice seem to justify its use, notwithstanding the objections of the captious and conceited. Half the students in Greek study it for no other purpose than to read the Greek Testament: therefore the sooner they begin to inspect it, the more likely to succeed in their principal object.

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larging and ennobling the human mind, by laying open the writings of the Greek philosophers, poets, and historians; yet it may not be improper to add, for the sake of those who seek profit from liberal studies, according to the vulgar idea of the word profit, that the knowledge of the Greek greatly facilitates the practice of some lucrative professions. I cannot understand how it is possible for a physician to acquit himself with tolerable credit, unacquainted with Greek. Almost all the terms he uses are Greek words, written in Roman characters. The subordinate practitioner in medicine would also find his employment much easier and pleasanter, and his character more respectable, if he were instructed in the meaning of the words which he every day uses, and which he cannot clearly and fully understand, without knowing the language whence they are immediately, and without alteration, transplanted.*

Some late writers, however, who have censured the established modes of education with all the freedom of dogmatical dictation, have hinted, that Greek is utterly unnecessary. One of them in plain terms informs us, that it can neither be useful nor ornamental. He recommends it to all who are not to be divines or physicians, "not to waste so much time, as even to learn the Greek alphabet.†" Such a doc-

* One may add, that the professors and subordinate practitioners in the law also appear to great advantage, when they have enjoyed the benefits of an education not nominally, but truly, liberal and learned. It would not then be said, as Milton expresses it, "that they are allured to the trade of the law, grounding their purposes not on the prudent and heavenly contemplation of justice and equity, which was never taught them, but on the promising and pleasing thoughts of litigious terms, fat contentions, and flowing fees." MILTON'S Tractate.

† Yet even Rousseau confesses, that the understanding is greatly improved by learning languages; supposing that they were not in themselves useful.

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trine as this will often be well received, since both ignorance and indolence will be ever ready to vote in its favour. Add to this, that the attachment of many to singularity, will lead them to adopt almost any new and plausible opinion, when advanced with confidence. But to the prevalence of such ill-grounded notions, we may attribute much of the levity and the superficial knowledge, which disgrace some of those ranks among us, who used to be early initiated in the wisdom of the ancients, through the medium of the fine language of ancient Athens as well as ancient Rome.

The opposers of the established modes, and the enemies to Greek, have seldom been solid scholars; and some have ventured to suspect, that they have been guilty of a common practice, that of condemning what they do not understand.

SECTION XIII.

ON MAKING A PROFICIENCY IN GREEK.

And thus is the Greek tongue, from its propriety and universality, made for all that is great, and all that is beautiful in every subject, and under every form of writing. HERMES.

THOSE who are ready to acknowledge the excellence of the Greek language, are deterred from the pursuit of it by ideas of its difficulty. They assert, with some truth, that few make such a proficiency in Greek, as to derive all the advantages from it which it might afford, and that they do not often find in the world those who can read it with ease or with pleasure.

With respect to its difficulty, it is certainly a copious language. It requires much and various reading, to gain a competent knowledge of the primitive or

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radical words.* But it is also a language which abounds in compounds and derivatives, the meaning of which may be easily known, by knowing the simple and original words. He who has acquainted himself with a small number of the most useful radicals, will be able, with a little sagacity, to discover the meaning of many words in any book written on a familiar and obvious subject. By reading such a book, he will probably find his knowledge of original words in some degree increased. He goes on to one less easy. His knowledge of the language is enlarged by insensible gradations, and he at last acquires a deep and a masterly skill, by perseverance indeed, but without much painful labour. He may select such authors as will amuse him as he proceeds, and, like a pleasant companion in a journey, be a substitute for a vehicle.

I will point out a few authors, with the order in which they may be read. I dictate not; for the books and the order may be changed, with great propriety, by a better judgment. But as I write a practical treatise, I have already said I must descend to particulars. I presuppose, that a progress has been made in the Greek grammar and in the Greek Testament.

The works of Xenophon are in general remarkably easy. The sentences are short, and the ideas familiar. I will not now descant on the sweetness of his diction, and his other beauties. I will only advise, that either his Memorabilia, his Cyropædia, his Anabasis, his little but elegant treatises on the Character of Agesilaus, and the Spartan and Athenian Polity, may be read immediately after the Greek Testament, or with it.

* Yet the Greek roots have been computed not much to exceed three thousand.

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The Dialogues of Lucian are too entertaining to be omitted. The Greek is pure, but rather more difficult than that of Xenophon. They may be read after some progress has been made in Xenophon. But as morality is of great importance in early youth. and as it may be learned in great perfection from the Greek authors, I wish that no very particular nor very long-continued attention may be paid to Lucian at school, though his wit and his language are highly excellent. To accustom boys to laugh at every thing serious, may have an ill effect on their future conduct. I recommend Epictetus, and the Table of Cebes, and all the Socraticæ Chartæ exhibited by Plato and Xenophon, to be more frequently and more attentively read than the works of the laughing and sceptical philosopher.

When these books are once properly studied, the scholar should be immediately advanced to the highest class of Greek literature at school, to Homer, Plato, and Demosthenes, and in the dramatic walk to Sophocles or Euripides.* Neither should he be contented with reading only a few passages, but should go deeply into them, study them with great and long attention, and receive such an impression from them as shall induce him to read them again when he leaves his school, and to make them the

* I think it, at this stage of improvement, a very good method to make the boys translate passages of some easy author into Greek as a night's exercise. Though they certainly will not at first write Attic Greek, yet, however imperfect the style, they will gain by it a great knowledge of the vocabulary.

It must, however, be remembered, that at school there is not time to do every thing that is desirable. The more useful things must take place of the less useful. In writing modern Greek for the public eye, I apprehend there is more conceit and pedantry, than real use, excellence, or true genius.

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companions of his life. Their conversation will exalt his sense, and give him dignity.

At school, it is impossible to go through the works of a very voluminous author; neither is it required. It is the business of the school to qualify the student to go through them by himself. Selections are, therefore, published for the use of schools. But I am sorry to observe, that the knowledge of many never extends beyond these selections. They judge of Plato from Foster's edition, of Lucian from Kent's, of Demosthenes from Mounteney's. Though these and similar selections may be very judicious, and quite sufficient in schools, yet I would by no means wish the scholar to confine his curiosity within limits so narrow. Let him dig the mine deeper and wider, and he will find treasure in abundance. Let him ascend higher, and he will view a prospect no less beautiful than extensive.

I wish a very considerable alteration and improvement to be made in the method of reading Greek; but there is little reason to suppose that it will universally take place. I wish to see editions of Greek authors universally used in schools, without Latin translations. For my own part, I am convinced, that the practice uniformly adopted for many ages, of giving a Latin translation of Greek books, is the principal reason that Greek has been less generally understood than Latin. Not but that some have proceeded successfully, notwithstanding all impediments; and I believe at present, and in our own country, Greek is well understood. Several living writers have given indubitable proofs of their excellence in it; among whom may be most honourably enumerated the philological emendator of Suidas.*

* Mr. Toup: ο μακαριτης.

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If we look back, we shall find a numerous and distinguished train, who, while they adorn the literary annals of our nation, afford most animating examples for the aspiring student of the present age.

SECTION XIV.

ON THE STUDY OF THE ENGLISH LANGUAGE.

Ut ipse ad meam utilitatem semper cum Græcis Latina conjunxi, neque id in philosophia tantùm, sed etiam in dicendi exercitatione feci; idem tibi censeo faciendum, ut par sis in utriusque orationis facultate. *As I have always, with great advantage to myself, united the study of books in my own language with Greek books, and that not in philosophy only, but also in eloquence; so I think you should do, that you may be equally excellent in both languages.* CIC. to his Son.

Non enim tam præclarum est scire latine (he obviously means one's mother-tongue, whatever it may be), quam turpe nescire. *To be well acquainted with one's native language, is not so much a thing to boast of; as not to be well acquainted with it, is a disgrace.* Idem.

MANY parents are of opinion, that, while their sons are learning Latin, they are making no improvement in English. They are greatly mistaken. It is impossible to learn the Latin grammar without acquiring a valuable knowledge of grammar in general, and consequently of the English grammar. But it must be confessed, that many particulars of the English grammar cannot be learned, but by a particular application to it; and it is certain, that this has been long neglected in the most approved schools.

English undoubtedly ought to form a great part of an English gentleman's education. I think, at the same time, that if a boy has made a good proficiency in classical learning, he will be able of himself to compensate the want of particular instruction in this point, if he chooses to apply to it. Good sense, good company, and the reading of good authors, with a knowledge of grammar in general, will commonly make a scholar completely master of his own lan-

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guage. Several of our best writers were educated at public schools, where I believe the English grammar was not taught; and I conjecture that the prelate who has written so excellent an Introduction to the English grammar, did not learn any part of it at his school as the business of his school; but, like others, probably acquired his skill by private and subsequent study.

To comprehend it, however, among the other objects of scholastic pursuit, contributes to render a plan of education more complete. It is, indeed, very desirable; for I have known boys who, though they could write Latin grammatically, were unable, for want of this part of instruction, to compose an English letter on a familiar subject without incorrectness, much more with elegance; and even some celebrated writers in English have made egregious mistakes in English grammar. Mere English scholars incur great danger of misapplying words derived from Greek and Latin. False grammar and false orthography very often disgrace their good sense and their knowledge of things and facts.

I need not point out the proper introduction. Every one will anticipate me in choosing Lowth's. Some parts of it are unavoidably too difficult for a child's comprehension. There are some little introductions to it, adapted to the use of children, which may be sometimes used with great advantage: though perhaps it may be right to omit the English grammar till the child possesses a degree of intellectual strength, sufficient for the understanding of Lowth's Introduction. What little he learns before that time will be of no great value.*

* It has been the opinion of some, that English should be learned before Latin; and bishop Lowth seems to recommend it strongly; but

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The best method of teaching the English Grammar is, I think, after having gone through Lowth, to cause to be read, by one of the class, a passage of one of Addison's papers in the Spectator, and then to parse it accurately in the manner in which a Latin or Greek lesson is usually analysed. All violations of grammar, and all vulgarisms, solecisms, and barbarisms, in the conversation of boys, and also in their most familiar letters, must be noticed and corrected.

To confirm their improvements in English, boys must compose in it, as soon as they are capable of invention. Indeed, this is usually done in public schools, and the advantages of it are universally felt, not only in the walks of learning, but in the mercantile and civil department. Many boys go to public schools, who are designed for commercial life. The little Latin they learn by the age of thirteen or fourteen, when they sometimes leave the school for the accompting-house, may not be of great service to them; but the habit of composing in English, will enable them to write letters with ease and with accuracy; an acquisition, for which they will be obliged to their school as long as they live; an acquisition which will serve, distinguish, and adorn them more

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he recommends it in a Preface to his English Grammar; and it is natural to go great lengths in recommending the importance of any book, art, or science, which we have been particuarly employed in improving or promoting. Quintilian, whose judgment may in general be fully depended upon, says: A Græco sermone puerum incipere malo: quia Latinus, qui pluribus in usu est, vel nobis nolentibus se præbet.

One's own language will come spontaneously. Not so the Latin, or any foreign language. And it would be imprudent to employ an age when the memory is most tenacious, and when the mind is confessedly best disposed to acquire foreign languages, in learning what will come of itself, to the neglect of that which is highly valuable, and which, if neglected entirely in youth, is usually neglected for life. They may, indeed, be studied at the same time, and will be mutually assistant.

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than any of the accomplishments which are merely ornamental.

I would comprehend, in the plan of instruction in English, the doctrine of English versification, as well as of prosaic composition. The various metres should be explained; and such a manner of reading them pointed out, as tends to display their beauty and their melody.

I would advance a step higher. I would endeavour to infuse into the higher classes not only a grammatical, but a critical knowledge of the language, and its authors. To the senior boys the beauties and defects of style should be shown. The opinions of judicious critics on our poets, historians, orators, and moralists, should be laid before them and discussed. They should be taught not to read every thing that falls into their hands, but to select their books with judgment, and to assign a reason for their preference. They will thus acquire not only grammatical accuracy, but taste; a quality, which will furnish them, during life, with pleasure pure and refined; to be able to relish which, besides the exalted satisfaction of it, will characterise the true gentleman independently of fortune.

As English cannot always be read with convenience in classical schools, and during the school hours, it must be read in private by boys who wish to acquire a perfect knowledge of it. To complete the grammatical and theoretical skill which is taught by the instructor, let the pupil read the most elegant compositions in the English language. Fame will usually point these out; but lest she should err, as she sometimes does, the advice of the living instructor must be sought and followed.

Though the study of a vernacular language is of high importance; and though some instructors have

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endeavoured to persuade their countrymen, that it is sufficient for all the purposes of life; yet the education of him who has been confined to it will be greatly defective. It may with truth be asserted, that, notwithstanding his attention may have been directed to this single object, he will never comprehend it so well as he will who is also conversant in the ancient languages. The mere English scholar will often be obliged to turn over his English Dictionary, and, after all, will acquire but an imperfect idea of the many words which are directly derived from the Latin or the Greek.

SECTION XV.

ON THE PREPARATION FOR A MERCANTILE LIFE.

Τὸ μὲν αργύριον ἐστὶ κοινὸν τι παντων ἀνθρώπων κτημὰ τὸ δὲ καλὸν, και πρὸς ἔπαινον και τιμὴν ἀνῆκον, θεων και των ἐγγιστα τουτους πεφυκότων ἀνδρων ἐστι.

"Money indeed can be possessed by any sort of man whatever; but the virtuous and honourable, and that which rises to praise and glory, is peculiarly the property of the gods, and of men who approach nearest to them in their nature." POLYBIUS.

——— Puerli longis rationibus assem
Discunt in partes centum deducere ——
—— At hæc animos ærugo, &c. HORAT.

Our youth, proficients, in a nobler art,
Divide a farthing to the hundredth part.
"Well done, my boy," the joyful father cries,
"Addition and subtraction make us wise."
But when the rust of wealth pollutes the soul,
And monied cares the genius thus control,
How shall we dare to hope, &c. FRANCIS.

A GREAT wit of antiquity, no less remarkable for the liberality of his mind, and his knowledge of the world, than for his excellence in poetry, has censured that mode of education which is confined to arithmetic. He has suggested that the mind, from a constant attention in early youth to pecuniary and mercantile computations, contracts a degree of rust

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totally destructive of genius. There is certainly some truth in his observation;* but it must be considered, that our country differs from his in many essential particulars. Arms and arts were the chief objects of attention in Rome; but Britain, from her situation and connexions, is naturally commercial. Commerce in Britain has acquired a dignity unknown in ancient times, and in other countries of Europe. They who have been engaged in it have added a grace to it by the liberality of their education and the generosity of their minds. This has introduced them to the company of those to whom their fortunes made them equal; and they have appeared in the senate, and in society, with peculiar grace and importance.

I mean, however, in this section, to advise, that they who are destined to a commercial life should not devote their time and attention, exclusively, to penmanship and to arithmetic. In whatever degree these excellencies may be possessed, they will never exalt or refine the sentiments. They will never form the gentleman. They are the qualifications of a hireling scrivener, and at this time in possession of some of the lowest and meanest persons of the community.

But I would not be misapprehended. I know the value of a legible and expeditious hand, and the beauty of arithmetic as a science, as well as its use as a practical qualification. They are absolutely necessary to the merchant; they are highly useful to all. My meaning is, that they should not form the whole of education, nor even the chief part of it. even when the student is designed for a mercantile life. For what is the proposed end of a mercantile

* Εςιν ο μεν λογισμος ΤΟΥ ΣΥΜΦΕΡΟΝΤΟΣ· ἡ δ' Αρετη, ΤΟΥ ΚΑΛΟΥ.

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life? The accumulation of money. And what is the use of money? To contribute to the enjoyment of life.* But is life to be enjoyed with a narrow and unenlightened mind? If it is, what must be the enjoyment? It must be low and disgraceful. A rich man, without liberal ideas, and without some share of learning, is an unfit companion for those in the rank to which he is advanced; a melancholy consideration, that, after all the toils and cares of business, when a man has acquired a princely fortune, he must be excluded from the society of men of equal condition, but superior education, or be ridiculous in it; that he must be unfit for parliamentary or civil employments, though the influence of money may procure him admission to them!

I really do not mean, in any thing I have said, to discourage an attention to writing and arithmetic: If I did, I should with reason raise a very numerous party, who would not fail to be clamorous against my doctrine. My advice is, and I offer it with unaffected deference, that those who are intended for a genteel line of commercial life should bestow at least as much attention on the cultivation of their minds as on mechanical attainments, a mere preparation for the superintendence of an accompting-house.

There is time enough for the accomplishment of both purposes, in the course of an education properly conducted, and long enough continued. At our best and most respectable grammar-schools,† opportu-

* In order to which it is necessary to have acquired a sort of knowledge, οὐ τὴν περὶ τοῦ ZHN, ἀλλὰ τὴν πρὸς τὸ ΕΥ ZHN. "Not that which regards mere animal life, mere eating, drinking, &c., but that which contributes to well living—the pleasures of a reasonable nature."

EPICTETUS.

Qui uti scit ei bona. *Riches are goods to him alone who knows how to use them.* TERENCE.

† These are sometimes avoided, from an idea that they are ex-

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nities are usually afforded for improvement in writing and arithmetic. Many instances might be produced to show, that the classical and the mercantile discipline have proceeded with equal success. It is indeed true, that the writing of those exercises which are indispensably required in a classical course, retards the acquisition of a fine hand, because it is usually done in a careless and hasty manner. But it might, perhaps, be done otherwise. Granting that it cannot, yet surely one would abate something from the excellence of a flourish, for the sake of acquiring ideas, and embellishing the mind with just, generous, and noble sentiments. Is it worth while to forego the improvement of taste and literary genius, for the sake of forming a stroke in a letter with greater elegance, though not in the least more legibly? for the sake of acquiring a mechanical habit, in which, after all, the scholar will often be surpassed by the lowest apprentice, or the meanest clerk of a petty office.

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pensive. I believe they are seldom more so than other reputable schools. Ascham, speaking of the folly of parents in sparing expense in the education of their sons, though not in other trifling or vicious matters, says, "It is pitie more care is had to find out rather a cunnynge man for their horse, than a cunnynge man for their children. They say nay in worde; but they do so in deede. For to the one they will gladlie give a stipend of 200 crownes by the year; and loth to offer to the other 200 shillings. God, that sitteth in heaven, laugheth at their choice to skorne, and rewardeth their liberalitie as it should; for he suffereth them to have tame and well-ordered horses, but wilde and unfortunate children; and therefore in the ende, they find more pleasure in their horse than comfort in their children."

ROGER ASCHAM.

Τίθει μαγείρῳ μνᾶς δέκ', ἰατρῷ δραχμὴν,
Κολακι, ταλαντα πέντε, συμβούλῳ κάπνον,
Πόρνη τάλαντον, φιλοσόφῳ τριώβολον.

"He gives his cook ten minæ, his doctor a drachm, his toad-eater five talents, his friend and counsellor smoke, his mistress a talent, his philosopher three halfpence. CRATES.

I know it will be said, that boys who are destined to reputable merchandise, are usually taught Latin. But how are they taught it? They are often placed at a school where the master teaches it not. He professes to teach only writing, arithmetic, and mathematics; but, to complete his plan, he hires an assistant to teach Latin.* The principal share of time and attention is devoted to writing and arithmetic. The parent desires it, and the master naturally gives these his greatest attention, as he professes to understand and teach nothing else. Seldom any thing more than the first elements of Latin are taught, and these, it may reasonably be supposed, in a very superficial manner. The boy leaves his school at the age of fourteen. He writes a fine hand, and casts accounts to admiration. His Latin he soon forgets; for he was never taught to dwell upon it as of great importance; and, in general, what he knows of it is so little, that it is scarcely worth remembrance.

When he has acquired his fortune, which he may very well do, with little other knowledge but that of addition and multiplication; though he prides himself on having had a liberal education; yet he acknowledges, that he has found little advantage from the classics, and holds them in low esteem.† He declares, that a son of his shall adhere to the four first rules. He seldom looks beyond the circumscribed horizon of the accompting-house, even when

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* ——— Quintiliano
Ut multum? duo sufficient. Res nulla minoris
Constabit patri quam filius.

To Quintilian, the schoolmaster, how much? Two sesterces will be enough. Nothing will cost a father less than a son.

JUVENAL.

† This disesteem may be accounted for by the old observation, Ignoti nulla cupido est. *We have no desire for that which we know nothing about.*

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admitted into the council-chamber; and he contributes, both by his discourse and example, to bring the classical mode of education into disrepute. He pretends to have been trained according to its rules, and grounds his pretensions on the very little of Latin grammar which he very imperfectly learned, in a very short time, when his attention was almost confined, both by parental and preceptorial authority, to a mechanical attainment, and to a single science.

I need not use argument in recommending the study of French and geography to the intended merchant. Their obvious utility is universally understood.

It is well known, and much to be lamented, that the shafts of wit and ridicule have often been successfully thrown at city magistrates, and other public characters, whose offices ought to secure respect. This unfortunate circumstance has been entirely owing to that defect in their education, which their wealth could never compensate. Though they ought to qualify themselves for the desk; yet they should recollect, that they are not to remain there always: but should let their minds be early imbued with that elegance, which will remain with them, and constitute them gentlemen, whatever may be their employment.*

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* Homines rerum gerendarum gnari, ad negotia exequenda idonei fortasse sunt, et in specialibus judicio non malo utuntur. Verum consilia de summis rerum, eorumque inventio et administratio recta felicius a literatis promanant. *Mere men of business are perhaps well enough qualified to manage common affairs, and in particulars have a pretty good judgment. But counsels of high moment, and the proper invention and execution of them, succeed best in the hands of men of letters.* LORD BACON.

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SECTION XVI.

ON LEARNING FRENCH AT SCHOOL.

THE French language abounds with authors elegant, lively, learned, and classical. A scholar cannot, in this age, dispense with it. To be ignorant of it, is to cut off a copious source of amusement and information. I need not expatiate on its utility to the man of business, and the ornament it adds to the accomplished gentleman. Its use and its grace are sufficiently understood.

But whether boys should begin to learn it so early as they sometimes do, admits of doubt. I need not observe, that the lapse of a considerable time is necessary to mature the mind as well as the body. Like the body, the mind may, at a very early age, be overladen and contracted in its growth. I would therefore begin with the most important object, and lay a good foundation. The Latin grammar I consider as the most important object at that age, and as the avenue to future improvements. Let not the scholar then be introduced to French till he has made a progress in the knowledge of the Latin grammar.

At the age of ten or twelve, and before, if the boy has abilities, this preparation may be in a great measure completed. The knowledge of Latin words, as well as of the grammar, will contribute greatly to facilitate the acquisition of French.

French should by all means be taught grammatically. And when the pupil has not learned the Latin grammar, he must begin with the first elements of the French, and go through them accurately; for some grammar must be learned with accuracy. But when he is acquainted with the parts of speech, and the general principles of grammar in all lan-

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guages, which he will be by learning the Latin grammar, I cannot see any necessity for going over the same ground in a French grammar; which, however, is not uncommonly required, to the great impediment of the student.

It will therefore require judgment in the French master, to select such parts only of the grammar as are absolutely necessary. These are of themselves sufficiently numerous.

I will likewise recommend it to him to introduce the student to reading an easy author, as soon as the nouns, pronouns, and regular verbs are learned. This early entrance on reading authors greatly accelerates a progress in the French language, and, indeed, in all languages. The subject matter of a book, especially if it be narrative and entertaining, alleviates the labour of acquiring the knowledge of a new language. But when the boy is confined during six or twelve months to the dry rules of a grammar, he is naturally induced to hate the study of a language which presents to him nothing but irksome toil. The perusal of an easy author not only makes the study pleasant, but also illustrates and fixes in the mind the rules of grammar.

I believe the greater number of parents wish their sons to learn French, chiefly that they may be enabled to speak the language. This is certainly a valuable attainment;* but I think an ability to read and taste the beauties of the celebrated French

* It enables the boy to transact mercantile business, and facilitates the acquisition of money; and is, for that reason alone, valued by many parents, who are not aware that παιδια κεφαλαιον των κτηματων. "Children are the chief of our possessions." CHRYSOSTOM.

The power of reading the many fine authors of France, is the first object of the liberal scholar; though to speak it, is highly necessary to a man of business and of the world.

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writers, is also highly valuable. If a student can learn to do both in perfection, it is doubtless most to be desired. But I have observed, that the French conversation of many boys, dismissed as completed from celebrated French schools, has been but a barbarous jargon. To learn to speak French with real elegance, and with fluency, it will be necessary to reside some time among the natives of France, and to write it correctly will require much time and attention; but to read it even with ease, may be soon acquired with moderate application; and it is, in every respect, an eligible acquisition.

There is no necessity to point out the proper books to be read in the study of the French language. Those which are commonly used in places of education, are for the most part proper. They are, Gil Blas, Telemachus, Varietés Historiques, and a few others, both entertaining and well-written. I will only give a caution, that none of Voltaire's books be admitted at a very early age. Let the student, when his judgment is mature, select those books which he most approves, whatever they may be; but let not the young mind be poisoned, on first entrance into life, by obtruding on its attention the writings of a libertine and a sceptic.

There was a time when even profound scholars and celebrated writers, were unacquainted with French; but it is so generally studied and understood in the present age, that to be ignorant of it is both a disgrace and a disadvantage. It ought seldom to be omitted in education; for to the man of business it is always useful, and often necessary. To the scholar it is the source of pleasure and improvement. But yet it will not supply the place of classical learning; and it is a happy circumstance, that in most of the seminaries originally consecrated to the

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study of the ancient authors only, opportunities are now afforded for the acquisition of an elegant and useful modern language.*

SECTION XVII.

ON THE ORNAMENTAL ACCOMPLISHMENTS.

Fac periculum in literis,
Fac in Palæstrâ, in musicis. Quæ liberum
Scire æquum est adolescentem, solertem dabo.

Try him in learning, try him in the exercises, in music, I will answer for it he is well skilled in every thing which a young gentleman ought to know.

TER.

It is not necessary to admonish the world of the value of accomplishments which contribute to exterior grace. They are in their nature such as strike the eye of the beholder upon intuition. They render the impression, received on the first sight of a person, favourable to his general character, and they are, therefore, universally pursued. They ought to be pursued, but not without restriction.

They are often considered, even by the parent as well as by the child, as of the first importance; as more likely to contribute to good success in the world,† than solid merit. If this is really the case sometimes, and I am sure it is not always, yet it surely ought not to be so, and the reform should begin in the rising generation. Boys, therefore,

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* Italian is very desirable to a scholar; but it is not usually taught in schools. He that understands French and Latin will be able to teach it himself, for it is very easy to read and understand it, if not to speak it. Let him read a chapter or two every other day, for two or three months, in an Italian Testament, and he will soon be able to read Guicciardini, Boccace, &c.

† Parents, who profess Christianity, should consider that this world is but a part of their children's existence, and should be anxious to render education preparatory to a better state.

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should be taught to value external graces only in a subordinate degree. Great care must be taken, that external show may not be viewed in so favourable a light as to appear capable of becoming the substitute of moral and intellectual excellence. The too high estimation of the ornamental qualifications is injurious to the individual and to the community. It causes a neglect of serious and useful pursuits, such as are necessary to the general welfare; and it introduces ignorance, want of principle, levity of mind and behaviour, irreligion, and immorality.

When the boy is once taught to esteem religion learning, truth, benevolence, and a power of becoming useful to himself and others, as they ought to be esteemed, as qualities which do honour to human nature, and surpass all the little arts of pleasing by external deportment, as much as a reasonable nature exceeds the bestial; then let him be introduced to the study of those arts, whose true use and end are to cause virtue, who is lovely in her own nature, to appear still more amiable.*

With these ideas in his mind, let the boy learn to dance.† It will contribute to his health and to his

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* Οταν φύσει τὸ κάλλος ἐπικοσμῇ τρόπος
Χρηστός, διπλασίως ὁ προσιὼν ἁλισκεται.

"When the fair form, which nature gave, is graced
With virtuous manners, then whoe'er draws near
Is doubly captivated." MENANDER.

† Neque enim gestum componi ad similitudinem saltationis volo, sed subesse aliquid, in hâc exercitatione puerili, unde nos, non id agentes, furtim decor ille discentibus traditus prosequatur. *I would not have the carriage of the person composed so as to resemble dancing, but I would have something remain from this puerile exercise, whence that graceful air, which was given us when we learned to dance, may insensibly steal upon us when we are not thinking of it.*

Ut recta sint brachia, ne indoctæ rusticæque manus, ne status indecorus, ne qua in proferendis pedibus inscitia, ne caput oculique ab alia corporis inclinatione dissideant. *That the arms be straight, that*

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growth. It will give the human form, in the embellishment of which nature has bestowed peculiar care, the power of displaying its natural beauty and symmetry.* It will strengthen the limbs, and render them fit for their proper exertion. A skill in the art, independent of other advantages, is desirable, as it enables young people to join in a diversion, which, in decent company, is no less innocent than pleasing. When, therefore, the parent approves it, there can be no reasonable objection to placing the scholar under the dancing-master. The methods commonly adopted are such as, I am sure, I will not pretend to improve.

Fencing, as a gymnastic art, is highly useful in strengthening the body. If the scholar chooses to pursue it, and has a convenient opportunity, he should not neglect it; since it furnishes an excellent mode of bodily exercise, after the labour of the mind in a sedentary employment.

The learning of the military exercise, which is now very common, is, in several points of view, beneficial. It gives a manliness of mien, it renders the body erect, and the limbs robust; and it qualifies youth to defend their country in an effectual manner, when called out by an emergency. It may

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the hands be not awkward and rustic, that the manner of standing be not unbecoming, that there may not appear a want of skill in advancing the feet, that the head and eyes may not disagree with the inclination of the rest of the body. QUINT.

* Ὅτε ἂν ξυμπίπτῃ ἐν τε τῇ ψυχῇ καλὰ ἤθη ἐνόντα, καὶ εἰ τῷ εἴδει ὁμολογοῦντα ἐκείνοις, καὶ ξυμφωνοῦντα, τοῦ αὐτοῦ μετέχοντα τύπου, τοῦτ' ἂν εἴη κάλλιστον θέαμα τῷ δυναμένῳ θεᾶσθαι. "If there should be a coincidence of beauteous morals in the minds of any one, and of appearances in his form corresponding to them, in harmony with them, and participating of the same original stamp—this would be a most beautiful sight to him who is able to see it." PLATO.

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likewise have an indirect influence, in inspiring manly sentiments, and insinuating a love of order.*

Music furnishes a sweet amusement to the man of letters.† Boys are not often initiated in it at schools, With great propriety, they are usually left to follow, in this particular, the impulse of their genius or their inclination. Without the co-operation of these, no valuable proficiency is ever made in performing on a musical instrument. Scarcely any art is pursued *invitâ Minervâ*, or without a natural turn for it, so unsuccessfully as music. And, indeed, to arrive at any great excellence in it requires more time and attention than can well be bestowed by him who follows any other pursuit with ardour. The lover of music, who has full employment of another kind, and who has not any very remarkable degree of genius for music, should content himself with hearing skilful performers! opportunities for which abound in this musical age and nation.

Drawing is frequently taught at schools; not often with any singular success. It is, however, a very convenient as well as agreeable accomplishment; and, where a genius for it evidently appears, no care should be spared in its cultivation. But as drawing is a sedentary amusement, I do not particularly re-

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* It is the science of Tactics; but the abovementioned effect is not, I believe, often produced by it.

† I hope it is not true, which has been said, "In comes music at one ear; out goes wit at another." Erasmus says, Tibicines mente capti. *Pipers have but little sense.* I suppose this arose from the idea that those who studied music effectually had little time for improvement of the mind.——"These instruments (says Ascham) make a man's wit so soft and smooth, so tender and quaisy, that they be less able to brook strong and tough studies."——I hope musicians will remove, by application to such studies as improve the understanding, an aspersion so disgraceful to their art.

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commend it to the literary student. His leisure hours should be spent in active diversion.

I will in general advise, that, whatever ornamental accomplishments the student wishes to pursue, he may call to mind, what has often been repeated with a sigh, that life is short and art long. Much time and much attention must not be bestowed, in the contracted space of human life, on objects which afford little rational pleasure, and no real advantage of any kind to the individual, or to society. It is, indeed, far better to consume time in employments merely innocent, than in vice or in malignant actions; but true, permanent, and heart-felt happiness is to be derived from a benevolent conduct, and from useful exertions. Ornamental qualifications and amusing attainments may please, indeed, during the short period of youth; but, alas! the old age which has no more than these to support* and recommend it, would be ridiculously contemptible, if it were not truly pitiable. Men are too little inclined to look so far before them, and to provide for that period, which, if it is destitute of rational amusement and of solid improvements, must be spent either in a state of stupid insensibility, or in wretchedness.

If the antediluvian duration of life still continued, what accomplishment is there at which an ingenuous mind would not aspire? But to spend the greatest portion of threescore years and ten, in trifling or useless pursuits, is pitiable folly.

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* Observe what supports the great Cicero provided for his old age: in his letters to Atticus he says, Bibliothecam tuam cave cuiquam despondeas, quamvis acrem amatorem inveneris; nam ego omnes meas vindemiolas eò reservo, ut illud subsidium senectuti parem . . . . Noli desperare ut libros tuos facere possim meos. Quod si assequor, supero Crassum divitiis: atque omnium agros, lucos, prata contemno. *Take care you do not engage your library to any one, though you*

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SECTION XVIII.

ON THE NECESSITY AND METHOD OF LEARNING GEOGRAPHY, ETC.

Totam licet animis, tanquam oculis, lustrare terram mariaque omnia. *One may survey the whole earth, and all the seas which surround it, in the mind, just as if they were presented to the eyes.* CIC.

THERE is nothing which contributes more to accelerate the improvement of the scholar, and to render his progress agreeable, than a proper care to present all the ideas with which he is to be furnished clearly to his apprehension. This is not often sufficiently regarded. Boys learn much of what they are taught, by rote, often without any ideas at all, and almost always with confused and imperfect ideas. They are apt to consider their business merely as a task, without any view to valuable improvement; and if they can go through it with impunity, they are little solicitous concerning the advantage to be derived from it.

Among other proofs of the imperfection and the confusion of boys' ideas, may be numbered their usual ignorance of geography, at the time they are reading history. At many capital schools scarcely any attention is paid to geography, especially among the younger boys; who are, however, often engaged in reading Eutropius, Justin, Cæsar, and many other historians ancient and modern, Latin and English.

Obscurity and confusion are at all times painful. It is no wonder that boys, while they are unacquainted with geography, appear to receive little en-

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should find an eager purchaser; for I reserve all my little property to purchase this support for my old age... Do not despair of my being able to make your books my own, which if I do, shall surpass Crassus in riches, and shall despise all their lands, woods, and meadows. CIC.

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tertainment from histories which abound in amusing events. They are travelling in the dark. They see nothing around them distinctly; and, at the end of their journey, they find the consequence little more than fatigue.

At a very early age, then, I would introduce the pupil to a knowledge of geography. But I would not place a geographical treatise in his hands. I would not burden his memory, or distract his attention, with too many or too minute particulars. I would at first only give him the maps of Europe, of England, of Italy, and of Greece. They should be such as are printed distinctly, and not too fully crowded. The use of maps should be familiarly explained; and then the pupil will be well able to inform himself of the situation of principal places, and of such as occur most frequently in reading the classics and the Roman historians. Ancient geography should at first engross his attention. The same method should soon after be used, to introduce him to a general idea of the modern.

But as the pupil advances in age, he must be led to higher improvements. Still I think the best and the easiest method is, to point out the places in maps, and not yet to perplex him with an unentertaining geographical treatise.

When he has made considerable improvements in grammar and classical learning, he may enter on Cellarius. Not that I would recommend an attention to every part of this book at school. It will, I think, be fully sufficient to dwell with attention on Greece and Italy. A knowledge of other countries, sufficient for this period of life, may be gained by a careful and repeated inspection of maps, without reading long and dull catalogues of proper names; a method which tends to render difficult and dis-

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gusting a study in itself naturally pleasant and remarkably easy.*

The facility and the use of this science will induce the judicious student to make a great progress in it. He will, therefore, study modern geography, even with more accuracy than the ancient. Frequent and attentive inspection of maps will avail him most in this pursuit, throughout all its parts. Whenever a name of an unknown place occurs in reading, let the student mark it in his pocket-book, to be searched for in the map at a convenient opportunity. I do not think it right to turn immediately from the book to the map, on every such occasion; because it will interrupt the course of reading, divert the attention from the main object, and be the cause of losing some idea, or some improvement of greater value than the knowledge of a local situation.

There is a great abundance of treatises on this easy science. The vanity of some, and the hope of gain in others, have urged many to publish what they could compile without difficulty. Cellarius I have recommended to the school-boy as a guide to ancient geography; Guthrie I will recommend as a guide to modern. In that useful compilation he will find a great number of particulars, not merely geographical, which ought to be known to every individual. Though D'Anville's Geography is seldom used in schools, yet the scholar ought to be informed, that his maps are held in the highest esteem. Their price alone prevents them from being universally received.

* "Geography was but a sport, and like a pleasant voyage to us; we fell down rivers in their gentle current, then put out to sea, viewed the coasts, entered the ports and cities, then went up the country, &c."

BOSSUET'S Acc. of the Educ. of the Dauphin.

It may certainly be rendered a most pleasing diversion, if interspersed with historical remarks.

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Mathematical geography, or that part of it which is connected with astronomy, may be deferred till the pupil arrives at a mature age, unless he displays a very early genius and inclination for mathematics. The drawing of maps, and other minute labours in the pursuit of geography, may be desirable to a person who is designed for some employment connected with surveying or navigation, but are an unnecessary toil to the liberal scholar. For him, an attentive inspection of maps already drawn, together with an historical account of places, will be fully sufficient.

With respect to mathematical science, and those which depend upon it, I think they cannot often be pursued at classical schools, consistently with other studies more immediately necessary in early youth. The Elements of Euclid must not be omitted in a liberal education; but perhaps they ought to be attended to at the university, rather than at school. Astronomy, and natural and experimental philosophy in all its branches, will also be more properly comprehended in the course of academical studies.* The lectures read in the universities on these subjects, are admirably well fitted to accomplish the ingenious pupil in these delightful and improving sciences. In those places, a large and costly apparatus is always at hand, and the professors who read lectures are, for the most part, men of great and solid merit, with little ostentation.

* The laws of England must also be comprehended among the academical studies. The excellent institution of the Vinerian professorship is a noble acquisition to the glories of Oxford. But Blackstone's Commentaries, the first fruits of that establishment, have almost rendered subsequent lectures unnecessary. These (especially the first and fourth volumes) well read will be quite sufficient for the liberal scholar, who studies not the subject with a view to qualify himself for a practical profession.

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And yet if a boy has a peculiar turn for mathematics, it should be early cultivated; as, indeed, should all very predominant tendencies to peculiar excellence. Intervals may be found, in a course of classical study, for improvement in mathematical knowledge; and I will recommend, as excellent performances, the books written by Dr. Wells* on these subjects, professedly for the use of young gentlemen. They will very successfully prepare the way for a future progress in the university.

SECTION XIX.

ON THE STUDY OF HISTORY IN THE COURSE OF EDUCATION AT SCHOOL.

Ὥσπερ εν ἐσόπτρῳ κοσμεῖν και ἀφομοιοῦν πρὸς τὰς των αλλων ἀρετὰς τὸν βιον.

"Here we may learn to adorn and fashion our life after the virtues of others, as in a looking-glass." PLUTARCH.

It must be remembered, that the most important views in education are to open the mind for the reception of general knowledge, and to prepare it,

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* "Nothing," says he in his preface to his Young Gentleman's Geometry, "has more discouraged young gentlemen from entering upon geometry, than the notion, that a competent knowledge of such geometrical elements as are of most use in the common concerns of life, cannot be attained without extraordinary pains and time. And this notion seems to owe its rise to an opinion, that all Euclid's Elements are necessarily to be understood, in order to attain such a knowledge. . . . . To remove, therefore, this wrong notion, I have reduced most, if not all those elements that are of the greatest use, and most requisite to be known by young gentlemen, under twenty-eight principal propositions; viz. twelve theorems and twelve problems relating to lines and planes, and four theorems relating to solids." WELLS.

In his other little treatises also, he has given us a great deal of kernel with little shell.

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in particular, for the reception of that species and degree of knowledge which is required in the sphere destined for the exertion of its activity. It is not the business of the school to complete, but to prepare. They who pretend to teach every part of unnecessary knowledge, and to finish the improvements of the student during the time that can be spent in a school, are considered by the intelligent as deceivers and empirics. Those instructors do their duty well, who point out the various avenues of learning, and, by leading their pupils a little way into each, enable them to proceed alone in the years of maturity.* As many avenues as can well be comprehended, without impeding the progress of the scholar, must be opened for his view, and for his admission.†

History, therefore, must be included. But history is a most extensive field. I would only introduce the boy into a part of it, lest he should be discouraged and confused by the immensity of the prospect. His attention should be confined to the more striking parts of ancient history, and to the history of his own country.

With respect to ancient history, it is true, that he reads several original historians, as lessons at school. But though from these he may derive a knowledge

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Euclid's Elements, however, it has been well observed, constitute the best introduction to rational logic, or the art of reasoning justly and accurately in life and in learning. As matters of taste, they also form most delightful subjects; for pure intellectual truth is the most beautiful object which the mind can contemplate.

* Plato divided education into Propædia and Pædia; the one preparatory, the other perfecting. At school, we ought to pretend to no more than the Propædia. The Pædia is the business of the university, or of private application.

† "The taking a taste of every sort of knowledge is necessary to form the mind, and is the only way to give the understanding its due improvement to the full extent of its capacity." LOCKE.

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of the language, I have seldom found that he has received any great addition to historical information. The reason of this is, that he seldom reads enough of them; that he reads detached passages; or that he reads them at such intervals, as cause him to lose the thread of the narration. His attention is paid less to the subject, than to the expression. It cannot well be otherwise;* for he reads Eutropius, Nepos, Justin, and Cæsar, at a time when his knowledge of their language is very imperfect, and when the principal object in view, is to learn the meaning of Latin words, both as they stand singly, and as they are combined in a sentence. The page of history at this period is only the instrument for the accomplishment of this purpose.†

The best method of giving him a clear and a comprehensive knowledge of ancient history, is, to place in his hands some history well written in English. The first and second volume of Rollin's Ancient History will be very proper. Select Lives of Plutarch, the History of Rome by Question and Answer, commonly received, and Goldsmith's History of Greece and Rome,‡ will give a boy as much knowledge of Ancient History as he can receive at school consistently with his other occupations. Most of these I wish to be read by the boy, as the amusement of his leisure hours. They can scarcely be

* Neque velim ego in prima ætate historiam cum Latinitatis dispendio disci, cujus potior tunc ratio habenda. *I would not at the earliest age have history learned at the expense of Latinity, which is then to be more valued.* MORHOF.

† But let him early be taught to taste and be nourished by Livii lactea ubertas, *the milky richness of Livy.* QUINTILIAN.

‡ These were hasty works, compiled merely to supply present wants; but, as Goldsmith certainly possessed genius, it has sometimes shone out and irradiated the gloom of a dull compilation.

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read in the school, without interfering with very important pursuits; with pursuits, which cannot be postponed, like history, till the age of manhood.

I earnestly recommend an attention to the Greek and Roman history in particular; not only for the necessary and ornamental knowledge which they furnish, but also for the noble, manly, and generous sentiments which they tend to inspire. He who, in his early age, has been taught to study and revere the characters of the sages, heroes, statesmen, and philosophers, who adorn the annals of Greece and Rome, will necessarily imbibe the most liberal notions. He will catch a portion of that generous enthusiasm, which has warmed the hearts, and directed the conduct, of the benefactors and ornaments of the human race.

A Latin and Greek scholar must not be ignorant of the annals of his own country. If this should be the case, he will appear inferior, in the eyes of common observers, to many boys whose education has been in other respects much confined. They are in themselves capable of rewarding his attention most amply. A very particular study of them may, indeed, very properly be deferred till a more advanced age,* but a little introductory knowledge is certainly desirable at the school. I know not a better book for the purpose of communicating it to boys than the book already adopted in schools,

* Ancient history is more proper for a young classical student, because it has usually been better written than the modern. Quia provenêre ibi magna scriptorum ingenia, per terrarum orbem, veterum facta pro maximis celebrantur. *The exploits of the Greeks are celebrated throughout the world, as the greatest that ever appeared, because there arose, in those countries, historians of great genius.* Not (the historian means to insinuate) that the exploits themselves are always greater than those achieved in other nations. SALLUST.

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written in question and answer, and abounding with prints.

English biography I strongly recommend, as more entertaining, and perhaps more useful, than civil history at large. I do not recollect any biographical work which is particularly and properly adapted to the use of schools. It is, I think, a *desideratum.* It should be elegantly written, and consist principally, but by no means entirely, of the lives of the learned.

A knowledge of feigned history, or mythology, is absolutely necessary to the reader of the classics.* I do not recommend Took's Pantheon. That book, though it displays much learning, and has been long and generally received, is surely improper for boys. It contains many ideas, and many expressions, which may equally corrupt the morals and the taste of the young students. I would substitute in its room the abridgement of Spence's Polymetis. This, if it includes not so many particulars, includes enough, and is written with elegance and delicacy. Dr. King's History of the Heathen Gods is a useful book for the purpose; but I by no means approve the practice of bestowing much time in such pursuits. The little treatise of Juvencius is exceedingly well adapted to the purpose. This part of knowledge is certainly necessary to throw a proper light on the ancient writers; but I would not proceed any farther in pursuit of it, than is indispensably required.

A little chronology will be highly useful.† It is

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* Ne ea quidem quæ sunt a clarioribus poëtis ficta negligere. *We must not overlook even the fictions of the more illustrious poets.*

QUINTILIAN.

† Let the student remember that chronology is of two kinds, ιςορικη and τεχνικη, the historical and the technical:—the historical marks the years of great events and illustrious persons, the technical lays down the principles of chronological computation.

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unavoidably a dull and unentertaining study,* It will be sufficient if the pupil is at first furnished with general ideas in it, and with a knowledge of a few remarkable æras and epochas. Chronological tables abound, and they are in general sufficiently accurate. They may be referred to as easily as an almanack.

It must be remembered, that the reason why I recommend introductory books only on historical, mythological, and chronological subjects, is, that I am suggesting hints to a boy, or a very young man. To a proficient in learning I should recommend, if I presumed to offer my advice, large and original treatises. I might enumerate a great variety of these in our own, and in several modern languages. But the voice of fame, and his own judgment, will be sufficient to direct him in the selection.

SECTION XX.

ON LEARNING TO SPEAK OR READ WITH PROPRIETY, AND ON REPETITIONS OF AUTHORS.

Nolo exprimi literas putidiùs, nolo obscurari negligentiùs; nolo verba exiliter exanimata exire; nolo inflata et quasi anhelata graviùs. *I would not have the letters affectedly expressed, I would not have them carelessly confused; I would not have the words come out faintly, and as if the speaker was out of breath; I would not have them mouthed, and as it were laboured from the lungs with puffing and blowing.* Cic.

There has long been a just complaint that men, whose attainments in learning have rendered them highly respectable, have not been able to display their knowledge with any great credit to themselves, or advantage to others, from a defect or a fault in their mode of elocution.†

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* Yet many spend their lives about the shells and husks of learning, without ever tasting the sweetness of the kernel and the fruit; difficiles habentes nugas, *making much ado about trifles.*

† The ungraceful tones of boys educated in the northern counties are

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It is, therefore, become a very desirable object in education to enable boys to speak well. If the boy is designed for the church, or the law, it is absolutely necessary. If he is designed for no particular profession, yet a clear and manly utterance is a valuable acquisition. A part of the time spent at school should always be devoted to the pursuit of this useful and elegant accomplishment.

The proper mode, then, of pursuing it, is all that claims our present examination. I shall not enumerate the methods which appear to me wrong and ineffectual; but shall prescribe that which I think most conducive to the end in view.

At the age of thirteen, provided the boy is pretty far advanced in the classics, sufficiently advanced to be able to afford time and attention to other objects, he should enter on the art of speaking. There are many books written on it, and many rules are usually given to the student, previously to his entrance on the practice. But I advise that these shall not be used, if used at all, till he shall have been a little while accustomed to the practice. Natural sense and natural taste, a good ear,* and well-formed organs of speech, under the guidance of a skilful living instructor, will effectually accomplish this purpose, without any painful attention to dry and unentertaining rules of art; to rules which often give an appearance of difficulty to pursuits in themselves easy and pleasant.

Once in every week I advise, that scholars of the

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a great disadvantage to their sense and learning. They sometimes render them in some degree ridiculous in the senate, at the bar, and in the pulpit, at the same time that their sense may deserve respect.

* I insist very much on this quality, for eloquence is most strictly and properly music. Μουσικὴ comprehends poetry and oratory, no less than harmonious sound without sense.

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age and qualifications already specified, shall rehearse, in the hearing of all the boys in a school, seated in form as auditors, some celebrated passage from Demosthenes, Plato, Homer, Cicero, Livy, Virgil, Milton, Shakspeare, Pope, or Addison. I wish to adhere scrupulously to these original writers, or at least to those among their successors whose characters are established. I would, for the sake of drawing a line not to be passed over, admit no authors but such as these; for these are fully sufficient to form the taste, as well as to furnish matter for the practice of elocution. And when once minor or obscure authors are admitted as models for the young speaker, there is danger of corrupting his taste. I know there are numerous writers, besides those I have mentioned, of great merit. These may be read at a subsequent period with great pleasure and advantage. But I would confine the attention of the student in speaking, to authors, whether Greek, Latin, or English, who have obtained, or who at least deserve, the rank of classics; especially when he is to commit their passages to memory, as in the present case. I must mention, by the way, that the learning by heart the most beautiful passages of the finest authors is a very great collateral advantage attending the study of the art of speaking in this method.

The first object is, to habituate the scholar to speak slowly and distinctly. The greater part of boys have fallen into a careless and precipitate manner of articulating their words. Till this fault is removed, no improvement can be made in elegance or expression. A distinct enunciation in speaking resembles perspicuity in writing. Without it there can be no graceful elocution, as without perspicuity there can be no beauty of style. Let some months

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be employed in obtaining these primary and important points, a slow and distinct utterance. This of itself is a valuable attainment. One of the best methods of introducing it, I have found to be a motion of the instructor's hand, resembling the beating of time in music, and directing the pauses of the learner, and the slower or quicker progress of his pronunciation. I have also found, as I doubt not others have likewise, that it is very useful to insist, during the exercise, that every syllable, but especially the last, shall clearly, and almost separately, strike the ear. Boys are apt to drop the last syllable. They must not, however dwell upon it too long. Caution is necessary, to prevent the slow and distinct manner from degenerating to the heavy and the sluggish. But really this seldom happens. Boys of parts are generally too voluble. They oftener want the bridle than the spur. During this process all monotony, and, indeed, all disagreeable tones whatever, must be carefully corrected. For if they are suffered to grow into a habit, the difficulty of removing them is great indeed; and it is really amazing, how unnatural and disgusting are the tones of many boys, who have been taught to read by vulgar persons, without subsequent correction.

When a slow and distinct utterance is obtained, and the disagreeable tones corrected, the graces of elocution will claim the pupil's attention. And here I cannot help remarking, that I have seldom seen a very graceful manner in boys, who yet have not been without instruction in this accomplishment. Their instructors have almost universally taught them a bold, an affected, and a theatrical manner. They have aimed at something more showy and striking than the plain, natural, easy, distinct, and properly modulated style of pronunciation. The

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consequence has been, that hearers of taste have laughed and pitied.

Modesty, whatever some dissipated and injudicious parents may think on the subject, is one of the most becoming graces of a boy. When he speaks in public, it is one of the finest rhetorical ornaments that can be used. The best writers on the subject of rhetoric have prescribed the appearance of modesty, even in men. It is not, therefore, wonderful that the want of it in boys (and it must always be wanting where a theatrical manner is adopted) should give disgust. A loud rant, and a violent tone of voice, can never please in a boy, unless, indeed, he is acting a play. But as few boys are sent to school to be prepared for a theatrical life, I think the theatrical manner ought to be exploded from a school.* The classical manner, as I shall call it, must prevail in every seminary devoted to ancient learning; for there, if ancient learning is properly understood and cultivated, taste must prevail. I wish, then, no mode of speaking to be taught and encouraged at a classical school, which would not please an Attic audience.

I think that the greater part of instructors insist too much on action.† Much action requires a degree of confidence unbecoming in a boy. Yet without that unbecoming confidence, it will be awkward; and if it is awkward, it will render the finest speech and the best delivery ridiculous. I have been present on many public occasions when boys have spoken; and I never yet observed above one or two who used action without exposing themselves to the derision of the audience. Good nature led the hearers to conceal their displeasure from the boys,

* Plurimum aberit a scenico. *Let it be very distant from the manner of the stage.* QUINT.

† More properly called Gesture.

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but it was evident to others. None seemed to have approved it but the more illiterate.

It is usual in many schools to act English plays. The exercise may possibly improve the boys in utterance, but there are many inconveniences attending it. The various preparations, and the rehearsals, break in greatly upon the time which ought to be spent in classical and grammatical study. Nor is the loss of time the only evil. The boy's attention becomes engrossed by his part, which he is to perform before a large and mixed audience. The hope of applause, the dresses, the scenery, all conspire to captivate his imagination, and to make him loathe, in comparison, his lexicon and grammar. I am not sure that some moral corruption may not arise from several circumstances unavoidable in the representation. The theatrical mode of speaking, which has been acquired by it, has seldom pleased the best judges. Perhaps some improvement may arise from acting a play of Terence or Sophocles; but I doubt whether a boy will be the better for emulating a stroller in a barn. The acting of boys is seldom equal to that of strolling players.

Neither is it desirable, that a boy should acquire that love and habit of declaiming, which may introduce him to spouting clubs or disputing societies. If we may believe report, little else than infidelity and faction are learned in some of those schools of oratory. Nor can it be supposed, that elegance of style, of sentiment, or of utterance, is often found in such unselected associations.

Having rejected the forward, the pompous, and the declamatory style, I must explain what I mean by the classical. I mean, then, a clear, a distinct, an emphatic, and an elegant utterance without affectation. I confess I have not often found so pure

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a style; but I can conceive it, and I am sure it would please and affect a refined audience. To a vulgar and an illiterate audience, vehemence of action, and loudness of voice, often appear more truly eloquent than the graceful oratory of an Athenian.

To speak well, depends more on the corporeal endowments, than many other accomplishments. Whatever learning and judgment the mind may have acquired, yet unless Nature has formed the organs of speech in perfection, and unless she has given the student a considerable degree of bodily strength, he will seldom become a distinguished speaker. Art and care may, however, assist him; and, as I said before, if they enable him to speak slowly and distinctly, they will have done him great service.

To constitute a distinguished orator, nature must have done much more than have furnished perfect organs of speech. She must have given exquisite sensibility. This, with cultivation under an instructor who likewise possesses both sensibility and perfect organs, will infallibly produce that noble accomplishment which has charmed mankind, and occasioned some of the greatest events in their history.

I will not close this section, without seriously advising all who are designed to fill that office, which is instituted to instruct their fellow-creatures in moral and religious truth, to pay great attention, in their youth, to the art of speaking.* The neglect of it has brought the regularly-educated professors of religion into contempt among the lower orders of

* ——— "Whether they be to speak in parliament or council, honour and attention would be waiting on their lips. There would then also appear in pulpits other visages, other gestures, and stuff otherwise wrought, than what we now sit under, oft-times to as great a trial of our patience as any other that they preach to us."

MILTON'S Tractate.

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the people; among those who, for want of other opportunities, stand most in need of instruction from the pulpit. It has given a great advantage to persons irregularly or incompletely educated, who spare no endeavours to acquire that forcible and serious kind of delivery, which powerfully affects the devout mind. The consequence is natural, though lamentable. Tabernacles are crowded, and churches deserted.*

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* A proper delivery will cause an inferior composition to produce a desirable effect on a serious and a well-disposed congregation. But a poor manner, as well as poor matter, must necessarily induce the parishioner to wander to other assemblies, where he can be better pleased and instructed.—Let an impartial observer enter many of the churches in the Great City, especially in an afternoon, and he will regret the want of that eloquence, which is able to force an audience. He will see the public utility of making the art of speaking a part of school-education, Not but that many popular preachers do indeed attempt oratory; but the attempt brings to mind a passage in Erasmus:

Age verò quem tu mihi comædum, quem circulatorem spectare malis quàm istos in concionibus rhetoricantes omnino ridiculè, sed tamen suavissime imitantes ea quæ rhetores de dicendi ratione tradiderunt? Deum immortalem! ut gesticulantur, ut aptè commutant vocem, ut cantillant, ut jactant sese, ut subinde alios atque alios vultus induunt, ut omnia clamoribus miscent! *Now what comedian or mountebank had you rather see, than these gentlemen flourishing away in their sermons most laughably; but yet most sweetly following all the rules laid down by the lecturers on the art of speaking. Good God! what gesticulations they make, how aptly they change the tone of their voice; how they seem to sing it, how they throw themselves about, what faces they make, what attitudes they assume, and how they confound every thing with their vociferation!* So much hypocrisy and even villany has been detected in some of those vain persons who have affected popularity of preaching, that all sensible persons are now become suspicious of it.

I will beg leave to make a remark on the state of the eloquence of the bar. I am sorry to observe, that (with some very splendid exceptions) it is greatly degenerated from that liberal oratory which was designed to defend the cause of the fatherless and the widow, and to protect the injured, by lending truth the assistance of abilities. It has been, in some notorious instances, little more than frothy declamation,

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To those who wish to possess some book to direct them in pursuing this art, I will recommend the books commonly in use, those of Burgh and Enfield. I will add, that some parts of Mr. Sheridan's Art of Reading contain valuable hints. But these will effect but little, without a living and really judicious instructor, or a natural taste and genius for elocution.

SECTION XXI.

ON INSPIRING TASTE.

Per affectationem decoris corrupta sententia, cùm eo ipso dedecoretur quo illam voluit author ornare. Hoc fit aut nimio tumore aut nimio cultu. *The sentence is often spoiled by an affectation of beauty, when it is deformed by the very means by which the author meant to adorn it. This arises from a too great turgidity, or too much embellishment.* DIOMED. Grammat.

To ENTER on a metaphysical disquisition on the particular constitution of mind which forms that quality which is termed good taste, is by no means the business of my treatise. All I intend is, to point out, as well as I am able, the methods which contribute to inspire a young mind with a proper degree of it.

Taste is indisputably very desirable in itself; but it is the more so, as it has an influence on moral virtue. That delicate faculty, which is sensibly de-

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dictated by the cunning of a knave, and uttered by the bellowing of a bully. Impudence, inhumanity, indelicacy, want of candour, and narrowness of mind, too often have marked the modern pleader. The cruel and unmanly advantage which he takes of his situation to make free with respectable characters, unpunished, often degrades him below the rank of a scholar, a man of common humanity, a Christian, and, what he thinks worse than all, a gentleman. It has been remarked of some popular pleaders at the bar, that, with all their bold pretensions to eloquence, their volubility fails them when they are without their briefs, and when they are unprotected by a court of judicature. Few have been distinguished in the House of Commons.

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lighted with all that is beautiful and sublime, and immediately disgusted with all that is inelegant in composition, must be often affected with similar appearances in the conduct of human life. And I believe it will be found, that persons possessed of a truly refined taste, are commonly humane, candid, open, and generous.

To read without taste, is like travelling through a delightful country, without remarking the richness and variety of the prospects. From such an excursion more fatigue must arise than pleasure. Indeed, the classics are entirely the objects of taste, and he who reads them without it mispends his time. Yet I have known many who read Virgil with ease, and who yet received no other pleasure from the poem, than that which the succession of events afforded. The story was entertaining, but the diction and the sentiment, the delicacy and dignity, passed unadmired.

But how shall we proceed? Is this amiable quality to be superinduced by art, or is it not necessary that, like most of the finer faculties of the human mind, it should originate in nature? I believe, with many others, that all men, not remarkably deficient in intellect, are by nature furnished with so much of this discerning power as easily to admit of valuable improvement. Instruction is by no means unnecessary. Even they who possess the finest natural sensibility of literary beauty and deformity, will find their taste greatly improved by proper cultivation. It is certain, that if, from some unfortunate circumstance, it happens that a mind endowed with this natural power in a remarkable degree, is confined in a youthful age to bad models or injudicious instructors, it will scarcely ever arrive at that perfection of which nature gave it a capacity.

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Rules, therefore, and precautions, are not only useful but necessary.

I shall give but one general rule. It is indeed sufficiently obvious; and it requires less to be pointed out than to be strictly followed. It is, that from the age of nine to nineteen, the pupil be not permitted to read any book whatever, except religious books, English, French, Latin, or Greek, which is not universally known and allowed to be written according to the most approved and classical taste. This rule is proper to be prescribed on the present occasion, since all who are conversant with young students are sensible how fond they are of reading any trash, without the least regard to style or manner, if it affords but entertainment by the gratification of curiosity. At an early age the mental, like the animal taste, delights in that improper food, from which it is more likely to derive an atrophy, than to acquire nourishment. But when, during ten of the most susceptible years, none but the best models are presented to the mental eye, it must perceive, and learn to admire, the form of beauty. The business will, however, be greatly facilitated, if the instructor feels the excellencies which he reads with his pupil, and possesses the talent of impressing them upon him in a lively and forcible manner. If he is not remarkably happy in sensibility, yet if the pupil is so, the end will often be accomplished; for the beauties of the truly classical writer are such as to make their own way to the feelings of the sensible. Let them but be well understood, and kept constantly before him, and the taste must be improved.

Boys sometimes, from a redundancy of imagination, as well as a deficiency of judgment, are very apt to admire too much the florid style of composition. In their imitation of it, they commonly fall

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into the turgid and bombast. Whenever this appears in a theme, or copy of verses, let some passage be read on a similar subject, if it can be found, from the works of a Pope, an Addison, or any other justly admired writer. They will soon see the deformity of their own style, when contrasted with these. But care should be taken, that a boy be not discouraged;* for his fault is the ebullition of genius. A dull boy cannot rise to so elevated an error.

Let the pupils, if it is possible, be led to a noble simplicity in manner, dress, and sentiment, as well as criticism and composition. Let them be taught, that though false and glaring ornaments, in all these, may attract momentary and superficial admiration, yet that valuable and permanent gracefulness is the result of an adherence to truth and nature.

False and affected taste exposes its possessor to ridicule. But true taste, the result of fine feelings and a cultivated understanding, opens the source of a thousand pleasures unknown to the vulgar, and

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* Par parlare bene bisogna parlare mal. *In order to express one's self well, it is necessary to express one's self ill at first.*

ADAG. ITAL.

The following remarks on the proper method of correcting exercises are valuable. Porro sive quid laudes, sive reprehendes, utrumque et cum modo, et variè faciendum. In aliis inventionis nervi, in aliis argumentandi subtilitas probanda, in aliis sanitas, in aliis gravitas: in his lepos, in aliis varietas, in nonnullis dispositio, in nonnullis consilium, ut ad quamque virtutem quisque videbitur accedere. Hæc laudis et reprehensionis despensatio, faciet, ut neque quisquam de se desperet, neque despiciat quemquam: tum æmulatio quædam inter omnes excitata, dum irritatis omnibus, alterius quisque laudem adfectabit, dictu mirum quantum calcar addet ad studium. Quorundam putidis ingeniis et rustico pudori privatis ac blandis admonitionibus erit succurrendum. Profuerit et illud, præmiola quædam puerilia proponere iis, qui primas tulissent. Victores collaudare modicè, victos ad conandum hortari, quasi industriâ non ingenio sint præteriti.

ERASMUS.

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adds the last polish and most brilliant lustre to the human intellect. Study, without taste, is often irksome labour; with taste, it confers a happiness beyond the reach of fortune, and superior to the ordinary condition of humanity.

SECTION XXII.

ON THE STUDY OF POETRY IN GENERAL.

Historiarum lectio prudentes efficit; Poetarum, ingeniosos. *Reading history makes men prudent; reading poetry makes them ingenious.* Lord BACON.

MANY parents consider a turn for poetry in their children as a misfortune. They are of opinion, that it will render them averse from all the serious occupations* of life, and subject them to the delusions of the imagination. If a boy is to be fixed in a laborious or mercantile employment, their opinions and apprehensions are certainly well founded; but the truth is, the boy of a poetical turn should not be destined to such employment, unless peculiar circumstances of convenience and advantage make it necessary. He should be trained to one of the professions, in which his taste and genius will always give him an honourable distinction, or at least supply him with the purest of pleasures.

To the boy whose lot will be to possess a fortune, which his friends wish him to adorn, and to him who is designed for a profession, I strongly recommend the cultivation of a poetical turn, if he really possesses

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* That is, from the arts of acquiring money. For the votaries of Plutus chiefly entertain the above opinion.

Omnes hi metuunt verus; odêre poëtas.

All these are afraid of a poem, and hate a poet. HOR.

Rape, congere, aufer, posside;—relinquendum est.

Snatch, heap up, carry away, take possession;—you must leave it all. SENECA.

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it. Though he should never arrive at any very distinguished eminence in poetical composition, yet the attempt, while he is at school, will add an elegance to his mind, and naturally lead him to give a closer attention to the beauties of the classical poets. It will not be a painful task. It will be his most delightful amusement. It will give him spirits in his pursuits: for poetry is one of the sweetest relaxations of a learned life.

But the mode of pursuing the study of poetry, received in some schools, is certainly absurd and inefficacious. It is usual to place in the boy's hands some superficial treatise, entitled the Art of Poetry. This puzzles him with rules which he hardly understands, and presents him with a train of dry and unentertaining ideas, which, if they do not give him a disrelish for his pursuit, employ his time and attention in the useless course of reading.* What can be expected when a youthful genius is put under the guidance of such critics as Byshe and Gildon?

The most successful method I should imagine to be the following: Let a living instructor, of taste and judgment, select proper passages from the most approved poets, and at first read them with the pupil. After this preparatory discipline, which needs not to be continued long, let the works of Milton, Shakspeare, and Pope, be given to him. He will improve himself by reading them, more than by any instructor with the most learned precepts. No other restraint

* The method of some private tutors is truly ridiculous. They read dry dissertations of their own composing, or compiling, on epic, dramatic, and pastoral poetry, to boys of nine or ten, who sit nodding around them, but who would be effectually roused and awakened by reading the poems themselves. The instructor finds it pleasanter to gratify his vanity, by lecturing with all the formality of a professor in his chair, than to labour like a pedagogue in hearing a boy construe and parse.

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is necessary, than to confine his attention for a considerable time to these great poets. My reason for confining his attention to the great original authors, is a full conviction, that many a fine genius is lowered and spoiled, by attending to the little and trifling compositions which are to be found in abundance in many of our modern miscellanies.

The *Mediocres Poetæ*, or the Poetasters, must by no means be read, while the judgment is immature. The young mind is prone to imitate bad models in literature, as well as in life. The fairest forms of things must be presented to the eye of imitative genius, and a veil drawn over deformity.*

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* Exclusive of all regard to interest, and of preparation for the exercise of any art or profession, a taste for pleasing books is surely eligible, if it were only for the sake of enabling an ingenuous man to pass his days innocently, calmly, and pleasurably. The pleasures of letters are certainly great to those who have been early devoted to them, and they are of all others the easiest to be obtained. For, with respect to books we may say, Horum nemo non vacabit, nemo non venientem ad se beatiorem, amantioremque sui demittit. . . . Nocte conveniri et interdiu ab omnibus possunt. . . . Nullius ex his sermo periculosus erit, nullius sumptuosa observatio . . . feres ex his quidquid voles . . . quæ illum fælicitas, quam pulchra senectus manet, qui se in horum clientelam contulit? habebit cum quibus de minimis maximisque rebus deliberet, quos de se quotidiè consulat, a quibus audiat verum sine contumeliâ, laudetur sine adulatione, ad quorum se similitudinem effingat. *These are friends, no one of whom ever denies himself to him who calls upon him, no one takes leave of his visitor till he has rendered him happier and more pleased with himself. The conversation of no one of these is dangerous, neither is the respect to be paid to him attended with expense. You may take what you will from them. What happiness, what a glorious old age awaits him who has placed himself under the protection of such friends! He will have those whom he may consult on the most important and the most trifling matters, whose advice he may daily ask concerning himself, from whom he may hear the truth without insult, praise without adulation, and to whose similitude he may conform himself.* SENECA.

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SECTION XXIII.

ON INSPIRING A LOVE OF LETTERS, AND THE AMBITION OF OBTAINING A LITERARY CHARACTER.

Macti este animo et virtute, juvenes, quibus jucunda industria est, odiosa cessatio; quibus labori quies; labor, quieti; qui tum demum vitâ ac spiritu frui vobis videmini, cum in literis tempus omne consumitis. *Go on in your career of virtue and spirit, ye generous youth, to whom industry is pleasant, and inaction a pain; to whom rest appears as labour, and labour as rest; who then only seem to enjoy life, when ye are able to spend all your time in letters.* MURETUS.

THEY who arrived at any very eminent degree of excellence in the practice of an art or profession, have commonly been actuated by a species of enthusiasm in their pursuit of it. They have kept one object in view, amidst all the vicissitudes of time and fortune. Such, indeed, is the condition of human affairs, that scarcely any great improvement is to be attained, unless it possess one of the first places in the heart, and be long and laboriously pursued. Instances often appear of extraordinary performances in the literary world, without much apparent application. But they are more frequently talked of than found to exist. Who, indeed, can tell what degree of labour passes in the mind of another? A writer, for instance, may not confine himself to the retirement of his library, but apparently unite in the amusements and employments of mankind, while he is composing a work of learning and genius. We see his person among the haunts of men, but we cannot see how his mind is engaged. His powers of invention are all in exercise on the chosen topic; and, while he appears an idler, he studies more effectually than he who always reads, and never thinks. Many an one who has wished to avoid the imputa-

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tion of a laborious plodder, has devoted the night to study, and the day to dissipation.

This at least will be undisputed: We all succeed best in the studies which we love. One of the first objects, then, of a parent and an instructor, must be, to cause in a child such an association of ideas as shall connect pleasures, honours, and rewards, with the idea of that pursuit which is to be the pursuit of life. This end may be easily obtained, if the superintendant of the child represents the object in its fairest form, and at the same time vigilantly takes care, lest the impression, once received, be effaced by the company of servants, or of any ignorant associates. The child is designed to support the character of the scholar and the gentleman, whatever may be his engagements in social life. Never let his book be spoken of so as to convey the least idea of disagreeable labour. Let it be represented as the source of amusement, fame, profit, and of every thing desirable. It must be owned, great judgment and attention, much knowledge of the emotions of the human heart, constant vigilance, unwearied patience, and a natural talent for the business, are required to regulate the mind of a child at that very early period when ideas first rush into the sensorium. All these qualities are required in a greater degree than they are often found. Wrong associations are therefore formed, and it becomes a great part of the business of a preceptor to remedy in future what it could not prevent.

At the age of ten or twelve, the task may be more easy. The mind is then not merely passive. It can co-operate voluntarily with its instructor, in rejecting, according to the dictates of judgment, all improper associations of ideas, and in selecting all such as are

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desirable. At that time then, if it cannot be accomplished before, I wish the pupil to be impressed with every idea which can render an eminence in literature amiable and honourable.

In the first place, let him feel his chief pleasures arising from his little performances in letters, whatever they may be. When he does well, let him be caressed and rewarded; not only by his tutor or master, but by all who have any intercourse with him; by his mother by his sisters, and even by his aunts and grandmothers. If he is ingenuous enough to be sensibly touched with praise, the business is half completed. The parent may congratulate himself. He has nothing to do, but to bestow it with judgment. The pupil's little heart will expand and exult to receive it, and all his faculties will stretch themselves to deserve it.

The conversation which passes in his presence should commonly be on the subject of great literary characters. They should be spoken of with the highest veneration. None of their imperfections, and none of those calumnies which envy invents, and which derogate from dignity, should be even mentioned. On the other hand, a proper contempt for, or at least neglect, should be shown of those professed wits and philosophers, who, though they do not want their admirers, are ignorant and injudicious, as well as immoral. The boy should be taught by common conversation, not by formal precept only, to consider greatness of mind as the only true grandeur; and the possession of knowledge, as the most ornamental accomplishment. Not only the father, but the females of a family, if they have judgment enough for the purpose, must concur in impressing on the young mind ideas of literary excellence. It too often unfortunately happens, that

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without intending the injury, they undo all the labour of an assiduous instructor. An attention to cards, to dress, to fashion, to those scenes which persons engaged with the world cannot easily avoid, will not only obliterate from the puerile mind all virtuous and desirable ideas, but will often render it incapable of their future reception. If the idea of excellence, applause, and happiness, be associated with vanity in the infantine age, vanity will be pursued in manhood.*

Another excellent method of inspiring the pupil with an emulation to excel in letters, is to accustom him to read biography. I need not add, that the lives of men of learning should be selected for this purpose. The lives of our great poets, divines, historians, writers of every denomination, should be frequently in his hands.† The eulogia which are

* The early association of ideas is of the most important consequence in every part of education, whether moral, religious, or literary. To what do we owe the number of those who, with perverted ambition, and with a degree of ardour which would lead to high excellence in learning and virtue, labour to attain the character of infidels, debauchees, men of vicious pleasures, and excess in all that is ruinous, ridiculous, forbidden by decency and reason, and the laws of God and man? We owe it to the association of such a character with the idea of spirit and distinction, and to the association of the virtuous and the regular character with the idea of a poor spirit and weakness; we owe it to an association of the idea of unerring excellence with those who possess hereditary titles, honours, riches, and who often make themselves distinguished by no other personal qualities than infidelity, debauchery, excess, and brutality. Man commonly conforms his general character to that which he deems most excellent. But his idea of excellence is, for the most part, erroneous from wrong associations, formed in the boyish age, by seeing vanity and vice triumph over the modesty of virtue.

† I would not wish a boy to acquire an exclusive love of the more trifling pursuits of learning, which many pride themselves upon, though they are but little conducive to mental improvement. I mean some parts of virtu, a smattering of botany, playing tricks with an electrical apparatus, &c. &c. For a boy may be very fond of coins,

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usually passed on them, and which they deserve, will fire a young mind with an ardent desire to tread in their footsteps.

If the boy can be introduced at a proper age to the company of some celebrated literary character it will greatly contribute to raise and sustain this desirable emulation. He should be taught to wish for the honour of such an interview, and to look upon any notice taken of him by such a person as a noble distinction. At the revival of learning, it is amazing with what eagerness even the sight of a man of eminent learning was sought for by the studious. They ran in crowds from great distances, to meet him; and any attention paid by him to an individual conferred an enviable happiness. The consequence was, that the youth who were devoted to learning pursued it with a vigour and perseverance which astonishes the present age of indolence. It was the honour and the respect, in which the persons of eminent scholars were held, which diffused a generous ardour in the pursuit of letters, and produced stupendous effects. If that honour and respect is exclusively paid to rank and opulence, however ignorant and undeserving, it is no wonder that the liberal pursuits are found to lan-

shells, moths, or mosses, and be able to whirl a glass globe, and to tell the gothic names of a few plants, to the admiration of the ignorant, and at the same time possess a mind very illiberal and unenlightened. Let these things be attended to afterwards, and seriously. But they will not supply the place of a classical foundation. Many vain persons shine amongst the illiterate, merely by possessing an electrical machine, or learning by rote a few words in Linnæus. These persons might properly be ranked among those whom West describes thus:

Who aye pretending love of science fair,
And generous purpose to adorn the breast
With liberal arts, to virtue's court repair,
Yet naught but tunes and names and coins away do bear.

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gnish. When honour is engrossed by unworthy grandeur, and preferment by family and parliamentary interest, there is nothing to recommend a laborious attention to learning but its own charms, which, however great, are valuable only to a few, compared with the mass of mankind.

After the important point is gained, of making the pupil feel the love of letters and an ambition for literary fame, improvement is secured. He will make his own way, even under disadvantages;* but with encouragements, assistances, and opportunities, he can scarcely fail of arriving at, what few reach, distinguished excellence.

SECTION XXIV.

ON THE NECESSITY OF INDUSTRY EVEN TO GENIUS.

Ου γὰρ ἂν φάιης απροσδεῆ τὸν ΣΤΝΕΤΟΝ ἐιναι τῆς ΤΕΧΝΗΣ και ΔΙΔΑΣΚΑΛΙΑΣ, ὧν ἀγνοει.

"For surely you cannot say, that even a man of an intelligent mind stands not in need of art and instruction in things of which he is uninformed."

LUCAN.

FROM the revival of learning to the present day, every thing has been produced that labour and ingenuity can invent, to facilitate the acquisition of

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* Of the politest and best writers of antiquity, several were slaves, or the immediate descendants of slaves. But all the difficulties occasioned by their low birth, mean fortune, want of friends, and defective education, were surmounted by their love of letters, and that generous spirit, which incites,

Αἰὲν ἀριςευειν και ὑπειροχον ἔμμεναι ἀλλων.

"Still to be first, and rise above the rest."

——— Stimulos dedit æmula virtus;
Nec quemquam jam ferre potest Cæsarve priorem
Pompeiusve parem.

'Twas emulative virtue spurr'd them on;
Cæsar no longer a superior brooks,
And Pompey scorns an equal. LUCAN.

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knowledge. But notwithstanding all the introductions, the Compendia, the Synopses, the Translations, the Annotations, and the Interpretations, I must assure the student, that industry, great and persevering industry, is absolutely necessary to secure any very valuable and distinguished improvement. Superficial qualifications are indeed obtained at an easy price of time and labour, but superficial qualifications confer neither honour, emolument, nor satisfaction.

The pupil may be introduced, by the judgment and the liberality of his parents, to the best schools, the best tutors, the best books; and his parents may be led to expect, from such advantages alone, extraordinary advancement. But these things are all extraneous. The mind of the pupil must be accustomed to submit to labour; sometimes to painful labour.* The poor and solitary student, who has never enjoyed any of these advantages but in the ordinary manner, will, by his own application, emerge to merit, fame, and fortune; while the indolent, who has been taught to lean on the supports which opulence supplies, will sink into insignificance. His mind will have contracted habits of inactivity, and inactivity causes imbecility. I repeat, that the first great object is to induce the mind to work within himself, to think long and patiently on the same subject, and to compose in various styles and in various metres. It must be led not only to bear, but to seek, occasional solitude. If it is early habituated to all these exercises, it will

* Nobody will say that Demosthenes was not possessed of genius. But Demosthenes transcribed all Thucydides eight times with his own hand, and learned a great part of him by heart. Cicero was equally laborious. And there is this comfort, that Quodcunque imperavit sibi animus obtinuit. *Whatever task the mind hath set itself, it hath usually accomplished it.* SENECA.

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find its chief pleasure in them; for the energies of the mind affect it with the finest feelings.

But is industry, such industry as I require, necessary to genius. The idea that it is not necessary, is productive of the greatest evils. We often form a wrong judgment in determining who is, and who is not, endowed with this noble privilege. A boy who appears lively and talkative, is often supposed by his parents to be a genius. He is suffered to be idle, for he is a genius; and genius is only injured by application. Now it usually happens, that the very lively and talkative boy is the most deficient in genius. His forwardness arises from a defect of those fine sensibilities, which at the same time occasion diffidence and constitute genius. He ought to be enured to literary labour; for, without it, he will be prevented, by levity and stupidity, from receiving any valuable impressions. Parents and instructors must be very cautious how they dispense with diligence, from an idea that the pupil possesses genius sufficient to compensate the want of it. All men are liable to mistake in deciding on genius at a very early age; but parents more than all, from their natural partiality. On no account, therefore, let them excuse the want of close application. If the pupil has genius, this will improve and adorn it; if he has not, it is confessedly requisite to supply the defect. Those prodigies of genius which require not instruction are rare phenomena: we read and we hear of such; but few of us have seen and known them. What is genius worth without knowledge? But is a man ever born with knowledge? It is true, that one man is born with a better capacity than another, for the reception and retention of ideas; but still the mind must operate in collecting, discriminating, and arranging that matter which it receives

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with facility. And I believe, the mind of a genius is often very laboriously at work, when, to the common observer, it appears to be quite inactive.

I most anxiously wish that a due attention may be paid to my exhortations, when I recommend great and exemplary diligence. All that is excellent in learning depends upon it. And how can the time of a boy, or young man, be better employed? It cannot be more pleasantly; for industry, by presenting a constant succession of various objects, and by precluding the listlessness of inaction, renders life at all stages of it agreeable, and particularly so in the restless season of youth. It cannot be more innocently; for learning has a connexion with virtue; and he whose time is fully engaged, will escape many vices and much misery. It cannot be more usefully; for he who furnishes his mind with ideas, and strengthens his faculties, is preparing himself to become a valuable member of society, whatever place in it he may obtain; and he is likely to obtain an exalted place. I cannot conclude what I offer on this subject, without recommending to the industrious student early rising, an uninterrupted application in the morning. I will not anticipate, by description, the effects which he will soon experience.

SECTION XXV.

ON PRIVATE STUDY DURING THE INTERVALS OF SCHOOL.

Quies tibi non desidia sit; at cùm ab aliis luditur, tu sancti aliquid honestique tractabis. *Let not your rest be sloth; but while others are at play, do you employ yourself in something serious and laudable.* SENECA, in Proverb.

IMPROVEMENT will be greatly accelerated, and an eminence in literary attainments easily acquired, if the student can be induced to devote the leisure

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hours which his private tutor, or his master at school, allows him, to private reading. At the age then of twelve or thirteen, let a few English books of repute be put into his hands. They should be entertaining, or they will not at first excite his attention. They should at the same time be classical, or have some connexion with real and valuable knowledge, or they will only dissipate his ideas, and impede his progress in the more essential pursuits. There is, however, hardly any innocent book which affords him entertainment, which will not, at the same time, in some respect, improve him.

I know of no book which can be more properly recommended at first, than the Spectator.* It abounds with entertainment. It furnishes a great variety of ideas on men, manners and learning; and the moral and religious principles it recommends are well adapted to tincture the young mind with the love of all that is amiable, useful, and honourable. I would require one paper to be read and considered every day, and I should make little doubt but that the pupil would soon read more from choice.

I would by no means suffer his attention to be distracted by a great variety of books; but at the same time I must observe, that application to books is wonderfully increased and encouraged by the occasional introduction of a little novelty.† Let other books then be sometimes allowed, at the discretion

* I would, however, confine his attention to the papers marked C. L. I. O, as they alone, in the first seven volumes, are Addison's. He may, after having caught the grace of his style, inspect some of the others, in order to discover the difference, and improve his taste and judgment.

† Robinson Crusoe, Telemachus, and Don Quixote, are found to be most delightful to boys, and they are no less useful, as they finely exercise the imagination.

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of a judicious superintendent. New books, and the works of contemporary writers, are found to attach the mind with peculiar force.

Historical books are highly proper; and I wish, as I said before, to begin with the Ancient History. Rollin's Ancient History is certainly well adapted to boys, but is rather too long. Select parts should be judiciously pointed out. Plutarch's Lives * should also be read. Such models tend to inspire the young mind with all that is generous and noble. The Grecian and Roman history, read at this period, will never be forgotten. Care must be taken to put no books into the student's hands which are inelegant in their style.† I must confess, and lament, that many of the ancient histories, written in our language, are remarkably inelegant. Such, for instance, is that of Echard; and it must be allowed that Stanyan, though a good author, is not to be admired for his diction.

Poetry should likewise be read at that early age, when the feelings and the imagination are all tremblingly alive. I have known many good scholars, who have gone to the universities at the age of eighteen or nineteen, without having read the works of Pope, Dryden, and our other poetical classics; a neglect without excuse; as the perusal of such writers is of the greatest advantage, and is really matter of pleasure and delight, rather than a task. Indeed, I know not how a young man can support,

* "What profit shall he not reap as to the business of men, by reading the Lives of Plutarch! But let not the pupil so much imprint on his memory the date of the ruin of Carthage, as the manners of Hannibal and Scipio." MONTAGNE.

† Ἡ γὰρ ψυχὴ τοῦ ἀναγινώσκοντος, ὑπὸ τῆς συνεχοῦς παραλήψεως τὴν ὁμοιότητα τοῦ χαρακτῆρος ἐφέλκεται.—"For the mind of the reader, by an uninterrupted attention to a book, draws to itself a resemblance of the characteristic style." DIONYS. HALICAR.

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with honour, his character as a classical scholar, without an acquaintance with the finest writers of his own country, who have rivalled the most admired of the ancients. But these cannot be read, consistently with pursuits more immediately necessary, in the school, and under the eye of the instructor. They must form the amusement of leisure hours, and must be read from choice. They will be read from choice, when their beauties shall have been once felt, and they will be strongly felt by youthful sensibility. All that the master and the private tutor can usually do in this business, if he attends to the more essential points, is to recommend private application, and point out the most excellent authors.

When the boy shall have arrived at the age of fifteen, and at the improvements adequate to the age, it will be highly advantageous to prevail with him to read in private, not only English, but also some easy Latin book. Time and habit will render it no more difficult than to read English; and the improvement in Latin will soon be found much greater than that which would be derived from reading it only in a school, or with a private tutor. The private reading and application which I advise, is to be followed as an amusement; and I need not repeat, that the pursuit we delight in is commonly prosecuted with success.

The boy should be taught to be a very niggard of his time, and to fill up the spaces of five minutes, and quarters of hours, with a volume, with which his pocket should never be unprovided. A very easy and amusing book must be chosen for this purpose. Difficulty on first entering on voluntary study will disgust the student, and stop his progress. Three things are requisite, whatever Latin book shall be at first selected; a pure diction, an entertaining sub-

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ject, and a perspicuous style. Though the boy read the higher and more difficult classics in the school, yet, in his private hours, I advise him to descend to the easiest, provided they have the three necessary qualities already mentioned. Improvement in phraseology may be derived from reading even Cordery's Colloquies with attention, and for the amusement of vacant hours. Erasmus's Dialogues abound with entertainment, and with elegant modes of expression. Clerke's Translation of Castiglione's Courtier is an excellent book for the purpose. Phædrus and Cornelius Nepos are also very proper. I advise that these should be read through, and I have selected easy books to secure this point; for if the boy is to recur to his dictionary very often, and to struggle with obscurity in every page, he will not long adhere to this desirable plan of private application to the Latin language. He will rather choose to fill up his time with amusing English authors, or to devote it entirely to puerile diversion. Let not, therefore, any prejudice be formed against the elegant books which I have recommended, because, from their perspicuity, some of them are usually read in the lower classes.

But, when a great facility is gained in reading Latin, the student will of himself ascend to Cicero, Terence, Livy, and all those excellent writers whom the world has long agreed to admire. When such books shall be read for the delight they afford, the success will be secured. The scholar will leave his school richly fraught with golden stores; a most desirable event, but which by no means happens to the greater part of those who have spent many years at our best seminaries. I mean not to reflect on the very respectable conductors of those seminaries; for the fault is in the scholar, whose indo-

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lence and dissipation will seldom permit him to apply seriously to the business of the school, much less to private and voluntary study; a matter which I consider, and I hope not without reason, as of the highest importance.

At this period of improvement, Latin verse should form a part of the private studies. Indeed, no precepts need be given on this topic. The boy's taste will lead him to peruse all the more celebrated productions in this pleasing species of composition, when once he is able to procure and read them with ease. Besides the ancients, he will read Fracastorius, Bourne, and many other most elegant modern works, all of which will contribute to accomplish the truly classical scholar.

I am sensible, that to read Latin as an amusement, is not common among young students. The reason of the omission is easily assigned. They seldom can read it without more difficulty than is compatible with mere amusement. But almost any point may be carried with them, if proper methods are used. Let persuasion, allurements, rewards, and every art be applied, to induce the boy to devote some of his vacant hours to the private reading of Latin. If he has natural abilities, and his private reading is well chosen, he will, after due preparation, derive more benefit from it, than from any formal instruction.

One caution is highly necessary on this subject. Novels must be prohibited. I have known boys of parts stopped at once in their career of improvement in classical knowledge, by reading novels. They considered Latin and Greek as dull, in comparison, and could never prevail on themselves to give them due attention. When a degree of classical improvement is secured, one or two of the best romances

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and novels may be read, for the sake of acquainting the student with the nature of this kind of writing.* But even the works of Cervantes and Fielding must not be attended to, before a deep and strong foundation is laid for solid improvement. True history will afford little entertainment to the boy who can procure fiction. Exclude fiction, and he will be delighted with true history.†

For many reasons, I strongly urge the expediency of accustoming the pupil to apply in private, and without assistance, as well as with it; but more particularly because it will habituate his mind to work for itself, on which a great and solid improvement chiefly depends. Amidst the number of facilitating contrivances, and the various aids afforded by opulence, the mind is not often allowed to exert its native powers. The toil of thinking is too frequently

* Omnes degustandi, all authors are to be tasted in the course of a literary life; but during education only the best. To form a sound and good judgment is of the highest consequence.—Judgment contributes more to public and private good than genius. Let the boy's judgment then be exercised and strengthened by being early habituated to the work of selection. Let him be taught to choose the best authors, and always to give reasons for his choice. This will improve his judgment in the conduct of life; without which, parts and learning often serve only to precipitate ruin.

† Orationi enim et carmini parva gratia, nisi eloquentia sit summa: Historia quoquomodo scripta delectat: sunt enim homines naturâ curiosi, et quâlibet nudâ rerum cognitione capiuntur. *There are no great charms in eloquence and poetry, unless they are excellent in their kind: History, however it is written, affords pleasure; for man is by nature inquisitive, and is captivated by the knowledge of events, though the narrative is unadorned.* PLINIUS.

The late Preceptor to the heir to the British crown has justly observed, that novels are well received, merely "for the gratification they afford to a vitiated, palled, and sickly imagination; that last disease of learned minds, and sure prognostic of expiring letters."

Bishop HURD.

An imagination neither vitiated, palled, nor sickly, such as that of boys, will be delighted with truth well exhibited.

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thrown upon the preceptor and the formal lecturer. Thus it happens, that many who attend lecturers wherever they are to be heard, and purchase the assistance of all who profess to afford it, are often, after all, less learned than others, who, without such apparent advantages, have forced their way up to the most arduous heights, by native vigour and persevering assiduity.

SECTION XXVI.

ON LATE LEARNERS, AND ON PERSONS WHO WISH TO RECOVER THE ACQUISITIONS OF THEIR YOUTH.

Σωκράτης ἐν γήρᾳ κιθαρίζων, και παρακρούων ἐτυΐχανε· και τινος εἰπόντος, κιθαρίζεις τηλικουτος ὢν; κρεῖττον, ἔιπεν, ὀψιμαθῆ εἶναι ἡ ἀμαθῆ. "Socrates in his old age happened to be playing on the lyre, and thrumming away upon the strings, when somebody came up and said, What! are you, at your time of life, playing on the lyre? Aye, said he, it is better to learn a thing late than not to learn it at all." DEMOSTHENES.

THE passion for letters shows itself at different periods of life. Many persons have passed through a school without exhibiting either inclination or ability for literary pursuits, who have afterwards shone in the world of letters with distinguished lustre. The faculties of their minds have expanded at a later period than common, or peculiar occasions have occurred at an advanced period to excite their industry and emulation.

Others there are, who were never placed at a classical school, and have either not had, or have not availed themselves of other opportunities of improving themselves; but who, when their judgment is matured by observation and experience, earnestly wish and endeavour to furnish themselves with the learning of a gentleman. They often miscarry in their attempt, not from want of assiduity or of perseverance, but from ignorance of a proper method.

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The first great error of students of this description is, that they read, in a desultory manner, every thing which falls in their way. They begin with complete and extensive treatises, when they should proceed gradually from elementary introductions. They are usually unacquainted with proper editions of books, and often spend much time and attention on publications which, when compared with original compositions, are contemptible both in style and in matter. They often confine their attention to English books; from an idea, that the languages are not easily to be learned by an adult. The consequence of their mistakes is, that their conceptions, though multiplied by reading, are confused and imperfect, and though they find amusement from it, they derive but little solid advantage.

If they seriously wish, then, not merely to divert themselves with books, but to make a progress in learning, they must resolve to read methodically. They must let no temptation interrupt their plan. They must not indulge to excess their natural love of novelty. That passion will lead them to attend solely to new publications, from which alone, and without a preparatory education, no great advantage will be received.

They will do right to divest themselves of that vulgar prejudice, which represents it as an insurmountable difficulty to begin a language, or an art or science, at the age of manhood. To be under the influence of this opinion, will be an effectual bar to their advancement. Let them rather call to mind the many instances of great improvements made in the sciences, by those who did not begin to cultivate them till they were arrived at a middle age. History and biography will furnish several examples

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of men, who have begun to study in old age, and have yet made a great proficiency.*

I am aware, that rules and method in study, which I thus strongly recommend, are at present rather out of fashion; but I am convinced, that the late student will never lay a solid foundation without them. He should every day set apart certain hours, and I would advise that he borrow a few from his morning repose; not only because he can then read without interruption of his other business and engagements, but because the morning, it is well known, is particularly favourable to the muses. The injury which the health, the eyes, and the spirits, will infallibly sustain from a long continuance of nocturnal studies, will induce every prudent person to avoid the lucubrations of midnight. Early rising contributes to health and cheerfulness, while it furnishes the finest opportunities for study.

It is not easy to prescribe a plan of study, or a course of reading, which will suit all circumstances. The directions which might serve a few, might possibly mislead more. In general, therefore, the student may be advised to apply to some friend, to a respectable clergyman, or superintendent of education, who has himself been regularly trained, and

* See Beattie's Dissertation on Memory and Imagination.

"Some think, that after forty we seldom make new attainments in this way; an opinion, which, though it may hold good in most cases, will however in many be found erroneous. The elder Cato is a memorable exception, who did not study Greek till he was very old, and yet made great progress in it; and Ogilvie, who translated Homer and Virgil, though no extraordinary poet, was a man of considerable learning, is said to have known little of either Latin or Greek till he was past fifty. Study the languages therefore while ye are young, and ye will easily acquire them; but let not those men, whose youth has been without culture, ever despair of making a competent proficiency, while they are willing to bestow the necessary pains." BEATTIE.

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who supports a character of learning and judgment. Such a director will be able to consider the age, the previous opportunities that have been enjoyed, the degree and the kind of improvements already gained, and the abilities and disposisition of the student. He will give directions suggested by each of these circumstances in particular, and all of them combined. I mean not that he should act as a tutor. The late student must; for the most part, be his own instructor, after he is once taught the way that he should go, by some friend who is possessed of judgment and experience. An adult will seldom submit to a tutor with that implicit obedience which may be necessary to render a tutor's method and instructions successful. I think it therefore better, only to ask advice of the judicious, than to engage with a private tutor. Some cases, however, may render a private tutor highly proper. But in general I may assert, that where parts and inclination are united, and the directions of a sensible friend attended to, the late student, as I have termed him, may proceed alone, and obtain a prosperous passage in the way to learning. There is a vigour and cheerfulness which operates most favourably on study when the mind pursues the dictates of its own propensity. Volunteers in learning obtain the most honourable and useful victories.

It is very common to find persons, who, though they have been good scholars at their school, and have made a great proficiency in learning in the juvenile age, have forgotten it amidst the pleasure and the business of an active manhood. When the busy scene is passed, they call to mind those sweets of literary pursuits which they formerly enjoyed, and wish to taste them once more. They are at a loss for something to fill agreeably those vacuities of

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time, which were lately occupied in active employments. They therefore endeavour to recall what they acquired in their youth.

Perhaps the best advice which can be given to persons under these circumstances, is, that they pursue the easiest, the most entertaining, and the most compendious methods. Difficulty will disgust and impede them. Amusement is the end proposed by them; and the means which lead to it must, if possible, be rendered amusing. As they have once been acquainted with the elementary parts, they will recollect what is essential in them without much labour. If they wish, for instance, to recall their knowledge of Latin, I would advise them to begin at once with reading an easy author, with Beza's Latin Testament, and Cordery's Colloquies, and gradually ascend to the highest classics. If they possess natural abilities, they will find themselves improve by this method with great rapidity.

But in general, though not without many exceptions, it would perhaps be better, for persons advanced beyond the meridian of life, not to attempt learning, or recovering what they have forgotten, in the Latin or the Greek languages. Amusement is their principal object, and they may derive it in sufficient variety in English. But in English they should read with some method, and not, as is usually the case, whatever offers itself, without taste and selection. It will be said, that, if they are innocently amused, it signifies little with what book. From this opinion I must dissent. The pleasure which arises from reading, and feeling the beauties of elegant works, is much greater than is received by an indiscriminate and vague perusal of every publication. Improvement ought also to be regarded; and surely more improvement, whether it be moral

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or intellectual, is to be derived from books of character, than from trifling, obscure, and injudicious compilations.

I cannot close this topic, without earnestly recommending to all classes above poverty, and the lower employments of trade and mechanics, the cultivation of a taste for letters. Merchants and traders, even if, from unavoidable circumstances, they have been neglected in their youth, should endeavour, at a subsequent period, to acquire a love of reading. Retirement is their object. But how are they to enjoy this retirement? They promise themselves much happiness, but, alas! they seldom find it.* They know not how to pass that time which was before scarcely sufficient for their occupations. They have recourse to the bottle and to cards. These, indeed, prevent reflection for a time; but they afford no solid satisfaction. How happy would pass their days of ease and affluence, if the tranquil pursuits of literature formed a part of their amusement!

The consideration, that a taste for letters is able to furnish one of the best pleasures of old age, should induce parents of all ranks above the lowest, to give children a tincture of polite learning, whatever may be their destination. If they are fixed in trade, and are successful, this will enable them to enjoy a for-

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* Otium sine literis mors est, et vivi hominis sepultura. *Leisure without books, and a taste for them, is the death and burial of a man even when alive.* SENECA.

Nisi ad hæc admitterer, non fuerat operæ pretium nasci. . . . O quam contempta res est homo, nisi supra humana se erexerit! *Unless I were admitted to these things, it would not be worth while to be born. . . . O how contemptible a thing is man, unless he raises himself above human things!* SENECA.

Religion, indeed, is the best employment of old age, or the season of retirement; but a taste for letters contributes greatly to increase the pleasures of religion.

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time. It will fill up their leisure* with satisfactory employment, and will better enable them to support the character of gentlemen than the opulence which gives them the name.

SECTION XXVII.

ON THE LITERARY EDUCATION OF WOMEN.

Κόσμος ἐστιν, ὡς ἔλεγε Κράτης, τὸ κοσμοῦν. Κοσμεῖ δὲ τὸ κοσμιώτερον γυναῖκα ποιῶν. Ποιεῖ δε τοιαύτην οὔτε χρυσὸς, οὔτε σμάραγδος, οὔτε κόκκος· ἀλλ' ὅσα σεμνότητος, εὐλαβείας, αἰδοῦς ἐμφασιν περιλίθησι. "Ornament, as Crates said, is that quality which possesses the power of adding grace. But that quality possesses the power of adding grace which renders a woman more graceful. Now it is neither gold, nor the emerald, nor the purple dye, which does this; but it is, that, whatever it is, which exhibits indications of dignity and delicacy, of a well-regulated mind, and of modesty." PLUTARCH.

THERE are many prejudices entertained against the character of a learned lady; and perhaps, if all

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* Ἀεὶ γηράσκω πολλὰ διδασκόμενος. "I grow old learning something continually," said SOLON.

Newspapers seem to constitute the only reading of a great part of the nation. I fear, notwithstanding their merit, utility, and power of pleasing, they are, upon the whole, injurious to taste and learning. They engross or distract that attention which would otherwise be paid to sound literature. But, at the same time, their value in a free country is truly great, as they form one of the best securities of freedom.

The subject of this Section calls to mind a character of Theophrastus.

Theophrastus delineates an opsimathes, or late learner, and renders him truly ridiculous; but it must be remarked, that the qualifications which his opsimathes pursues are comparatively trifling and puerile.

Rideat et pulset lasciva decentiùs ætas. His opsimathes is sixty years old; at that age it is a folly to begin to learn to sing, fence, and ride, and more particularly foolish to be ostentatious of such accomplishments even before they are mastered; but it is not too late to begin to improve the mind at that or any age, if it has not been done before, because the improvement of the heart accompanies the improvement of the mind—et nunquam sera est ad bonos mores via.

Julius Scaliger did not know the Greek alphabet before he was of the age of thirty-five, and indeed did not devote himself to letters, in which he made a wonderful proficiency, till forty-seven.

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ladies were profoundly learned, some inconveniences might arise from it; but I must own it does not appear to me, that a woman will be rendered less acceptable in the world, or worse qualified to perform any part of her duty in it, by having employed the time from six to sixteen in the cultivation of her mind. Time enough will remain, after a few hours every day spent in reading, for the improvement of her person, and the acquisition of the usual accomplishments. With respect to these accomplishments, I will not presume to direct the method of pursuing them. I will not so far intrude on a province, which by no means belongs to me. The ladies themselves, and their instructors, want no directions in matters of external ornament, the end of which is to please on intuition. However arrogant the men have been in their claims of superiority, they have usually allowed the ladies the possession of a delicate taste displayed in the improvement and perception of all kinds of beauty and grace.

The literary education of women ought indisputably to be varied according to their fortunes and their expectations. Much refinement, and a taste for books, will injure her, whose time, from prudential motives, must be entirely engrossed by economy. Few women are indeed exempted from all attention to domestic care. But yet the unmarried, and those who enjoy opulence, find many intervals which they often devote to some species of reading. And there is no doubt, but that the reading would be selected with more judgment, and would afford more pleasure and advantage, if the taste were formed by early culture.

I will then venture to recommend, that ladies of this description should have a classical education. But let not the reader be alarmed. I mean not to

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advise, that they should be initiated without exception in Greek and Latin; but that they should be well and early acquainted with the French and the English classics.

As soon as they can read with fluency, let them begin to learn Lowth's Grammar, and to read at the same time some very easy and elegant author, with a view to exemplify the rules. They should learn a part in grammar every morning, and then proceed to read a lesson, just in the manner observed in classical schools in learning Latin. After a year spent in this method, if the success is adequate to the time, they should advance to French, and study that language exactly in the same mode. In the French grammar, it will not be necessary to go through those particulars which are common to the grammars of all languages, and which have been learned in studying English.

Several years should be spent in this elementary process; and when the scholar is perfectly acquainted with orthography and grammar, she may then proceed to the cultivation of taste. Milton, Addison, and Pope, must be the standing models in English; Boileau, Fenelon, Fontenelle,* and Vertot, in French; and I wish these to be attended to solely for a considerable time. Many inconveniences arise from engaging young minds in the perusal of too many books. After these authors have been read over with attention, and with a critical observation of their beauties, the scholar may be permitted to select any of the approved writers of France and England, for her own improvement. She will be able to select with some judgment, and will have laid

* Though Fontenelle is accused by the critics of deviating a little from the classical standard, he is yet a very pleasing writer.

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a foundation which will bear a good superstructure: Her mind, if she has been successful in this course, will have imbibed an elegance, which will naturally diffuse itself over her conversation, address, and behaviour.* It is well known, that internal beauty contributes much to perfect external grace. I believe it will also be favourable to virtue, and will operate greatly in restraining from any conduct grossly indelicate and obviously improper. Much of the profligacy of female manners has proceeded from a levity occasioned by the want of a proper education. She who has no taste for well-written books, will often be at a loss how to spend her time;† and the consequences of such a taste are too frequent not to be known, and too fatal not to be avoided.

Whenever a young lady in opulent circumstances appears to possess a genius, and an inclination for learned pursuits, I will venture to say, she ought, if her situation and connexions permit, to be early instructed in the elements of Latin and Greek. Her mind is certainly as capable of improvement as that of the other sex.‡ The instances which might be

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* Cornelia was the daughter of Scipio Nasica, and the wife of Pompey the Great. Plutarch speaks of her thus in his life of Pompey; Ἐνῆν δὲ τῇ κόρῃ ΠΟΛΛΑ ΦΙΛΤΡΑ δίχα της ἀφ' ὡρας· και γὰρ περὶ γράμματα καλῶς ἤσκητο, και περὶ λυραν, και γεωμετρίαν, και λόγων φιλοσόφων εἴδιστο χρησίμως ἀκούειν. και προσῆν τούτοις ηθος ἀηδιάς και περιεργίας καθαρὸν. "There were in this lady many charms besides her beauty. For she was finely accomplished in literature, in music, and geometry, and she used to attend to philosophical discourses with great advantage. She had also manners perfectly pure of all austerity and impertinence."

PLUTARCH.

† "How happy is it to know how to live with oneself, to leave oneself with regret, to find oneself again with pleasure! The world then is less necessary to one." MARCHIONESS de LAMBERT.

‡ But many still will say with an old writer, "Let them learne plaine workes of all kinde. Instead of songes and musicke, let them

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brought to prove this, are all too well known to admit of citation.* And the method to be pursued must be exactly the same as that which is used in the private tuition of boys, when it is judiciously conducted.

And here I cannot refrain from adding, that though I disapprove, for the most part, of private tuition for boys, yet I very seriously recommend it for girls, with little exception. All sensible people agree in thinking, that large seminaries of young ladies, though managed with all the vigilance and caution which human abilities can exert, are in danger of great corruption. It has been asked, why I approve of public education for boys and not for girls, and

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learne cookerie and laundrie. And, instead of reading Sir Philip Sydney's Arcadia, let them reade the groundes of good huswifery."

POWEL'S Tom of all Trades.

And, indeed, so much of the comfort of our lives depends upon the clever management of the mistress of a family, that no woman, in the middle ranks at least, should think herself excused, by her attention to books, from acquiring that humbler kind of skill which appears so amiable and useful at our tables, at our firesides, and in the regulation of every part of that seat of solid happiness, our home.

* Weak, wicked, and vain men have always taken a great deal of pains to lower the female sex, and to represent them as incapable of real virtue and solid excellence. It is easy to see their scope. Even some authors of great name among the profligate, have endeavoured to confirm the degradation of female dignity. The attempt, when successful, often becomes to both sexes the cause of poverty, disease, shame, remorse, suicide, and of every evil with which God Almighty has thought proper to visit voluntary, presumptuous, and continued transgression of those laws which were first written on the heart, and then in the scriptures; the laws of moral and relative duty.

The women indeed may become the best reformers. The dignity of female virtue, consistently supported, is better calculated than any moral lesson, to strike confusion and awe into the breast of the empty and artful villain. But the vices of one part of their sex, and the various hindrances to marriage, have often driven the virtuous to submissions which may in time verify the assertions of their satirists.

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whether the danger to boys in large seminaries is not as great as to girls? I must answer, in general, that the corruption of girls is more fatal in its consequences to society than that of boys; and that, as girls are destined to private and domestic life, and boys to public life, their education should be respectively correspondent to their destination. Vanity and vice will be introduced by some among a large number, and the contagion soon spreads with irresistible violence. Who can be so proper an instructor and guardian, as a tender and a sensible mother? Where can virgin innocence and delicacy be better protected, than under a parent's roof, and in a father's and a brother's bosom? Certainly no where; if the parents are sensible and virtuous, and the house free from improper or dangerous connexions. But where the parents are much engaged in pleasure or in business; where they are ignorant or vicious; where a family is exposed to the visits or constant company of libertine young persons; there it is certainly expedient to place a daughter under the care of some of those judicious matrons who preside over the schools in or near the metropolis. But I believe it often happens, that young ladies are sent from their parent's eye to those seminaries, principally with a view to form connexions, or to acquire external graces. I leave it to the heart of a feeling father to determine, whether it is not cruel* to en-

* It must be remembered, that only those parents can incur this censure, who keep their daughters at school after a certain age.

Αι γυναῖκες, ἐνδὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν, ὑπο τῶν ἀνδρῶν κυρίαι καλοῦνται, τοιγαρουν ὁρῶσαι, ὅτι ἄλλο μὴν ὀυδὲι, ἀυλαῖς προσέχει, μόνον δὲ συγκοιμᾶσθαι τοῖς ἀνδράσιν, ἄρχονται καλλωπίζεσθαι και ἐν τούτῳ πασας ἔχειν τὰς ἐλπίδας. ωροσέχειν ὂυν ἄξιον ἵνα ἄισθωνται διότι ἐπ' ὀυδενὶ ἄλλω τιμῶνται, ἢ τῳ κόσμῳ φαίνίσθαι, και ἀιδήμονες ἐν σωφοσύνη.—"Women from fourteen years old are flattered with the title of mistresses by the men. Therefore perceiving that they are regarded only as qualified to please the men, they begin to adorn themselves; and in that to please all their hopes. It

danger the morals of his offspring from motives of interest or vanity.*

SECTION XXVIII.

ON THE FEAR OF APPEARING PEDANTIC.

Φιλοσοφίας ἐπιθυμεῖς; παρασκευάζου ἀυλῶθεν, ὡς καταγελασθησόμενος, ως καταμωκησομένων σου πολλῶν, ως ἐρουντων, ὅτι, ἄφνω φιλόσοφος ἡμῖν ἐπανεληλυθε, και πόθεν ἡμῖν ἀυτη ἡ ὀφρύς; ΣΥ ΔΕ ΟΦΡΥΝ ΜΕΝ ΜΗ ΣΧΗΣ· τῶν δε βελτίσων σοι φαινομένων ὑυλως ἔχου, ὡς ὑπὸ του Θεοῦ τεταγμένος ἐις ταυτην την τάξιν· ΜΕΜΝΗΣΟ ΔΕ, Ο ΓΕΑΝ ΜΕΝ ΕΜΜΕΙΝΗΣ ΤΟΙΣ ΑΥΤΟΙΣ, ΟΙ ΚΑΤΑΓΕΛΩΝΤΕΣ ΣΟΥ ΠΡΟΤΕΡΟΝ, ΟΥΤΟΙ ΣΕ ΥΣΤΕΡΟΝ ΘΑΥΜΑΣΟΥΣΙΝ. ΕΑΝ ΔΕ ΗΥΤΗΘΗΣ ΑΥΤΩΝ, ΔΙΠΛΟΥΝ ΠΡΟΣΛΗΨΗ ΚΑΤΑΓΕΛΩΤΑ.

EPICTETUS.

"If you have an earnest desire of attaining to philosophy, prepare yourself from the very first to be laughed at, to be sneered by many, to hear them say, 'He is returned to us a philosopher all at once; and, Whence this supercilious look?' Now for your part, do not have a supercilious look indeed; but keep steadily to those things which appear best to you, as one appointed by God to this station. For remember, that if you adhere to the same point, those very persons who at first ridiculed, will afterwards admire you. But if you are conquered by them, you will incur a double ridicule."

Mrs. CARTER's Trans.

In this age, true pedantry is not very common. Men of learning have extended the objects of their

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is worth while, therefore, to fix our attention on making them sensible, that they are esteemed for nothing else, but the appearance of a decent, and modest, and discreet behaviour." EPICTETUS.

* One of the strongest arguments in favour of the literary education of women, is, that it enables them to superintend the domestic education of their children in the earlier periods, of their daughters completely. We are told, in the very elegant dialogue on the causes of the decline of eloquence, that it was the glory of the ancient Roman matrons to devote themselves to economy, and the care of their children's education.——Jamprimùm filius ex castâ parente natus, non in cellâ emptæ nutricis educabatur, sed in gremio ac sinu matris, cujus præcipua laus erat, tueri domum et inservire liberis. . . . Sic Corneliam, Gracchorum, sic Aureliam, Julii Cæsaris, sic Attiam, Augusti matrem, præfuisse educationibus liberorum accepimus.—*As soon as a son was born of a chaste parent, he was not brought up in the cottage of some hireling nurse, but in the lap and the bosom of his mother, whose principal merit it was to take care of the house, and to devote herself to the service of the children. . . Thus are we told, Cornelia, the mother of the Gracchi, thus Aurelia, of Julius Cæsar, thus Attia, of Augustus, presided over the education of their children.*

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pursuit. They usually study to accommodate themselves to the external manners, if not to the sentiments of those with whom they daily converse. They willingly throw off the solemnity of wisdom, and assume that airy gaiety, which has formerly distinguished the professed men of the world. They find it an advantageous exchange, to resign something of the distant veneration which they might justly claim, for the pleasures of an easy and familiar intercourse.

The ridicule which has been thrown on the character of the pedant, has contributed to effect this revolution. The ridicule was often just; but dunces have availed themselves of it unjustly. They have injured, by derision, the modest student, who, while his mind is engaged in study, can scarcely avoid expressing, in conversation, some of those ideas with which he is animated. A feeling and ingenuous mind is often hurt by the derision of those whom it ought to despise; and the name of pedant, given by a blockhead to his superior, has greatly injured the cause of true learning.*

None, indeed, but very weak persons, can fall into very ridiculous pedantry. Conversation on subjects of literature in liberal and well-educated company, is by no means pedantry.† Learning and books

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* "The last maim given to learning has been by the scorn of of pedantry." Sir W. TEMPLE.

It is said, that the fashion of throwing ridicule on learning, by giving it the name of Pedantry, owed its origin to the Jesuits, in France, who seeing gentlemen begin to acquire that learning of which they had so greatly availed themselves, were afraid they should lose something of the influence which their superiority in learning gave them, and therefore exerted their well-known arts in fixing on every learned gentleman the name of pedant.

† Indeed I cannot help thinking that one of the most valuable effects of polite learning, or a knowledge of morals, history, eloquence, and poetry, is, that it furnishes inexhaustible matter for elegant conversation.

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constitute a very pleasing, as well as rational, topic of conversation.* It is agreeable, and is expected, that a scholar should sometimes talk on scholar-like subjects; nor is he in the least more culpable or ridiculous than the military man, the merchant, the ingenious artist, who naturally love to expatiate on those things which claim their daily attention.

Yet the fear of the imputation of pedantry, has prevented many a young man, not only from displaying, but acquiring knowledge. As I wish to remove every obstacle which can impede the improvement of the ingenuous student, I cannot help exhorting him to assume a sufficient degree of courage, to despise the ridicule of those whose praise would be satire. Such is that of those unfortunate persons who have little taste for any gratification but the grosser pleasures of the senses, and who have malignity enough to wish to reduce all others to their own level.

He who professes learning, must be conscious of it, and it is blameable pusillanimity, not to assume a proper degree of modest confidence. It is to give the illiterate and the vain an advantage which they cannot deserve. A deficiency of boldness is seldom among their defects; and where a proper spirit is wanting to oppose them, they will not hesitate to trample on genius, and put modest merit out of countenance.† I do not recommend an unseasonable display of learning. No; I presuppose that the possessor of it is not deficient in good sense,

They who cannot partake in such conversation are glad to exclude it, by giving it the name of pedantry; and they too often succeed.

* Nothing more improving. Nothing more truly delightful. They are the luxury of the soul, and its best employment, next to acts of benevolence and piety.

† Gl'huomini scacciati possedono la metà del mondo. *Bold and shameless men possess half the world.* ADAG. ITAL.

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and with that he will seldom be guilty of a real indecorum. I am not singular in thinking, that men of great merit oftener injure themselves and others by too little, than by too much confidence.

With respect to external behaviour, a subject on which so much has been lately said, I will advise the student, who values the approbation of his own heart, to let sincerity be the principle of his conversation. Notwithstanding what has been said on the art of pleasing, a behaviour void of artifice will ultimately best please the possessor of it, and those with whom he converses throughout life. Let the student frequent good company, with good nature, good sense, and a proper degree of spirit and vivacity to retort the malignant shafts of the ignorant, the forward, the vain, and the envious, and he will soon make a figure in it truly respectable. Let him know his own value, and modestly assume his natural rank,* and he will become both agreeable and estimable, though he should never practise either simulation or dissimulation.† Deceit of any kind argues a little, mean, and cowardly heart. It will, one time or other, be certainly detected, and when detected it must be despised. But the liberal student, according to an idea I have formed of him, should, in his intercourse with company, think, speak, and act nothing which is not laudable; nothing which will not bear the broadest daylight, and acquire a lustre from being rendered conspicuous. Leave it to the sordid attendants on the great, and to those who

* Invitta coppia è confidenza et arte. *Real skill and proper assurance united are invincible.* ADAG. ITAL.

† Injuria autem nulla capitalior est quàm eorum, qui, cum maximè fallunt, dant operam ut viri boni videantur. *There is not a greater piece of injustice than that of those, who, at the very time they are most engaged in practising deceit, do all they can to appear mighty good sort of men.* CIC.

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see no other good but interest, to sacrifice, in the short period of life, some of the most valuable purposes of living, the free use of reason, and the assertion of the dignity and liberty of a man.

Before I dismiss this subject, I will again caution the student against talking on learned subjects unseasonably, and incurring the appellation of a literary prater. And though I have advised him to exercise himself in composition, yet I will also caution him against the itch of scribbling, or the love of writing without the pain of thinking. Let him never take the pen in hand, nor place the paper before him, till he has bestowed much time and deep thought on the subject. To the want of this previous attention we owe the numerous productions which disgrace letters, and die almost as soon as they are brought forth; which, like the weeds in a garden, spring up luxuriantly without cultivation, which are useless or noisome, and which only serve to impede the growth of salutary plants and pleasant flowers.

Pretenders* arise in every department, and disgrace it. Let the liberal and solid scholar attend to the circumstances of time and place in the modest display of his attainments. It is unmanly timidity to conceal them on proper occasions; it is ridiculous arrogance to obtrude upon unwilling and injudicious observers. Modesty is the characteristic of real merit, and firmness of conscious dignity. The man of sense will be diffident, but at the same time will have spirit enough to repel the insolent attacks of ignorance and envy.

* They are often successful in the world; for they assume appearances, and deceive the superficial patron who is surrounded with adulators, and seldom able to discover the naked truth respecting characters.

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SECTION XXIX.

ON PRIVATE TUITION.

I AM not now entering on a comparison between the advantages of private and public education. I have already given the preference to public.* But as many will still choose a private education, and as in several cases it will be necessary, I will add a few observations on the mode of conducting it.

The great object is, to secure as many of the advantages of public education, with as few of its inconveniences as possible. I think it therefore advisable, that the plan of public education should be adhered to, as closely as the difference of circumstances will admit. I know very well, that a thousand whimsical modes are pursued by private tutors. They are generally such as the inventors and adopters warmly recommend. Both are sincere in their recommendation; for we naturally love our own inventions, and the objects of our adoption. Novelty has also that irresistible charm, which induces parents

* Since this Section was written, I have met with the following passage from Lord Clarendon: "And that they may make this progress with the most advantage, I must rather recommend the education in public schools and communities, than under governors and preceptors in the private families of their parents, where are only one or two or more of the children of that family; and where the vices of all the servants are every day exposed to them, with too much of their company, which no care in those places can prevent. There is so much benefit arising from the mutual conversation of many children together, of different ages and different parts, and the imitation and emulation that arises from thence, that we seldom see a boy continue long of a childish understanding in those companies."

Lord CLARENDON on Education.

"The indulgent softness of the parent's family is apt at best to give young persons a most unhappy effeminateness; the governor, if he have abilities, hath scarce ever authority to enforce diligence; want of rivals keeps the mind languid, and, upon the whole, seldom any thing considerable comes out." Archbp. SECKER.

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to enter their sons, with eagerness, on a plan which has the appearance of improvement and innovation. But as education is an affair of high importance, I wish no scheme to be generally pursued, which has not received the sanction of experience. The welfare of the community is at stake, when a general change is introduced in the forms of education.*

I should think it right, in private tuition, to use the same grammars, books of exercises, and editions of classics, as are received in the best schools. Neither partiality for an editor, nor for some singular method, which has the appearance of plausibility,† but wants the seal of experience, should induce the private tutor to receive a book, or pursue a plan, of which he has never known the effects. He may mean to try experiments; but the pupil is to be pitied, whose improvement is to be hazarded by the trial of experiments. If I were to cultivate a farm, I would rather be guided by the practical though illiterate farmer, who had managed it with success, than by the writer on husbandry, whose skill in the art is acquired in his library. So, I would rather conduct a pupil in the beaten path, which has led thousands to the summits of learning, than by untried ways; notwithstanding that they are pointed out by the truly ingenious, as shorter and pleasanter. Schemers and projectors are seldom much relied on by the prudent in any department. They commonly

* It has been said, recta institutio est mundi renovatio.

† Almost every private tutor, who, according to the present fashion, takes parlour pupils at an immoderate price, pretends to some nostrum, or new and expeditious method of teaching; which proves infallibly, that all the masters that have presided at Eton, Westminster, Winchester, Harrow, the Charter-House, Merchant-Taylors', and St. Paul's, were fools and blockheads, in comparison with the redoubtable and self-important innovator or empiric.

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are hurried, by a warm imagination, beyond the limits of truth and reason. A machine will often appear to answer the intention in the model, which is afterwards found unable to perform its movements, when erected in the proper magnitude and situation.

One great error I have sometimes discovered in the conduct of private tuition. The care of grounding boys, as it is called, in the elements of Latin grammar has been neglected. Though the pupils have been enabled to construe an easy author without much difficulty, yet they were often stopped at an unusual construction, and appeared to be totally unacquainted with *Propria quæ maribus, As in præsenti*, and the Syntax. Indeed, some tutors have made a merit of not burthening the boy's memory with Latin rules. I hope they found their method successful. All I can say of its success is, that I never yet found a young scholar unacquainted with these rules, who, in reading the classics, was not often at a loss, and often mistaken. I imagine that, as the business of hearing the frequent repetition of the rules, is certainly not the most agreeable part of his employment, a tutor may sometimes have persuaded himself that it was unnecessary. But, if I might be attended to, the pupil should be obliged, during several of his first years, to learn grammatical parts in the evening, and repeat them every morning, in the manner of the most approved schools. He should also be obliged to parse the passage which he construes, and to exemplify the rules of the grammar in every lesson. This business, though not very amusing to the teacher, will give the scholar a clearness and a precision, which are of the utmost consequence in contributing to the success of his pursuits.

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There can be no exercises better adapted to the improvement of boys than those which are usually appointed as evening tasks at a great school. Such are the making of Latin, and the composition of themes, verses, and declamations, both in Latin and English. A copy of some of these should be required of the pupil every morning, or once in two or three days: according to the length and the difficulty of the composition. The same strictness of rule, regularity of method, and steadiness of discipline, should be observed in exacting these exercises, as in a well-regulated school.

The private tutor possesses peculiar opportunities for the infusion of moral and religious principles, and peculiar advantages for the restriction of his pupil from the contagion of vicious example. I sincerely wish, that these opportunities and advantages may never be neglected, and that private tuition may prove that it has justly claimed the power of producing better men, if not better scholars, than are usually formed in a public school. I am the more induced to express this wish at present, because I have observed, that private tuition seems lately to have prevailed in this country, more than ever; * and yet at the same time it is confessed, that profligacy of manners was never more conspicuous.

It has indeed been the custom among the richer

* Clergymen have found it a very convenient mode of increasing their incomes, which indeed are usually too narrow. And it is certainly a very reputable method of acquiring money; but it ought to be remembered, that not every man who pretends to learning, and is willing to increase his fortune by taking pupils, is acquainted with the proper and practicable methods of instructing boys. Boys are often placed under private tutors after they have been at a public school, and made a great proficiency there; in which case, the last instructor, or the private tutor, from whose hands the pupil goes into the world, usually engrosses all the reputation.

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orders, to endeavour to combine the advantages of a public and private education, by placing their sons at a celebrated school, and at the same time under the care of a private tutor,* resident in the school, or in its neighbourhood. The business of the private tutor is often, in this case, little more than to make the boy's exercises for him. If the discipline of the school is duly maintained, the assistance is not necessary. We do not find that the great scholars produced a century, or even half a century ago, had any other aid than that afforded in a good school, and seconded by their own assiduity. Very weak boys will indeed want leading-strings, or crutches; but the boy of parts derives new strength from being accustomed to confide in his own efforts. A private tutor, whose whole employment consists in removing the difficulties attending the discipline of a great school, is unintentionally a promoter of idleness, and consequently of ignorance, vice, and misery.

The opulent and luxurious wish for learning, and would often most readily buy it, if it were to be purchased without labour or confinement. But it is not to be bought; it is to be earned by long and persevering endeavours. Assistance may indeed be procured in abundance by means of riches; but it happens in this case, that they who proceed with the least extraneous aid, more than is quite necessary, proceed with the greatest success.

* A private tutor may certainly be particularly useful in promoting the improvement of very little boys, who are learning the accidence; and who are not attended to at great schools so much as their seniors, though they want more attention.

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SECTION XXX.

ON THE UTILITY OF EXAMINATIONS.

Te scire hoc sciat alter.
That you know this, let others also know. PERSIUS.

PUBLIC examinations have of late been established in some colleges, and nothing has been found to contribute more to the success of academical discipline. The same salutary consequences will flow from the practice, if it should be generally imitated in the nurseries to the university.

A master cannot bestow an hourly and particular attention on all the younger scholars of a large seminary. It is certain, that the first elements may be even better taught by diligent assistants of inferior learning and abilities. Patience, attention, and temper, are the principal qualities required in teaching the accidence; for the method will be prescribed by the book itself, or by the superintendent. But I think it indispensably requisite, that the master should examine every class at least once in a fortnight. The consciousness that an account is to be given of the degree of improvement made within a limited time, will cause a greater degree of diligence both in the scholars and in the assistants.*

Periodical examinations, at short intervals, will cause the mind to retain what it receives. The mind is prone to indolence, and will suffer that to escape, which no immediate hopes or fears induce

* I must bear my testimony against the imperious usage which ushers sometimes receive from masters, and the insolence with which boys are often allowed to behave to ingenious, but unfortunate, men. They are allowed to insult the usher with impunity, lest the parents should be offended, if a poor man's part should be taken against the froward child of the rich, to whom a mercenary master meanly crouches.

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it to preserve. But when it foresees the certainty of a strict inquiry into its acquisitions, it will not only retain much which it would otherwise lose, but will retain it with accuracy. Periodical examinations will also furnish occasion for the display of excellence, and will consequently excite a desire to make a good appearance. Praises, rewards, disgrace, and punishment, bestowed or inflicted in a serious manner on a solemn occasion, in the sight of the whole school, will have a better effect than when given separately, and in private.

By being accustomed to give unpremeditated responses to unexpected interrogations, the mind will acquire those valuable habits, a quickness of recollection, and a readiness of reply.

So many, indeed, and so important are the beneficial effects of this practice, that I will for once most confidently recommend it to all, as securing and increasing improvement in every stage of the scholar's progress, and in every part of his pursuits, while under scholastic or academical authority.*

SECTION XXXI.

ON THE REGULATION OF PUERILE DIVERSIONS.

Gay Hope is their's, by Fancy fed,
  Less pleasing when possest;
The tear forgot as soon as shed,
  The sunshine of the breast:
Their's buxom Health of rosy hue,
Wild Wit, Invention ever new,
And lively Cheer, of Vigour born,
  The thoughtless day, the easy night,
  The spirits pure, the slumbers light,
That fly the approach of morn. GRAY.

MANY fanciful methods have been invented by those who wished to render puerile sports conducive

* As this section nearly closes the topic of literary instruction, I will add a concluding remark.

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to improvement; but I never found that they were successful. While they continued to be novelties, they gained attention. The artifice, however, was soon visible; and such is the perverseness of our nature, it was no sooner discovered that the sports, whatever they were, tended to improvement, than they were considered as a task, and neglected.

I must own myself an advocate for puerile liberty, during the allotted hours of relaxation. Boys have much restraint and confinement in the time of study. In the intervals of application, they should have every indulgence consistent with moral and personal safety. They should contrive their own amusements, and vary and discontinue them at their own pleasure. They will take violent exercise; but violent exercise is necessary at their age to promote growth, and is rendered more desirable on account of the many hours which they spend in a sedentary employment. They will run risques; but by these they will gain experience, and a necessary degree of courage.

Parents, therefore, often err, from an amiable cause indeed, when their solicitude for the safety of their children induces them to keep them under painful restraint, and to debar them the enjoyment of diversions common to their age, but attended with

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I have particularly recommended classical learning; but I do not recommend it exclusively. I think it ought to claim the earliest attention, and to form the foundation; because no other learning contributes so much to open and to polish the mind.

After this polish and expansion are acquired, and this foundation laid, I recommend an attention to the sciences, to natural history and experimental philosophy, to botany, to chemistry, to painting, to sculpture, to architecture, to mechanical works, and in general to all the productions of human ingenuity. A capacious mind will view the universe, and all that it contains, as one vast volume laid before it for perusal. Philology alone is comparatively a confined, though elegant attainment.

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some degree of danger. But in spite of every precaution, boys of spirit will engage in the usual amusements of their equals; and, if they have been confined, will naturally run into greater extravagances in behaviour than their companions. My observations are professedly the result of actual experience; and from experience I am able to assert, that boys of manly spirits are often quite broken down, and rendered effeminate and contemptible, by too great a degree of parental solicitude. Maternal fondness in excess has often caused a favourite boy, who promised better things, to become at last, what is called in the world, a poor creature.

I could quote many passages from the wisest among the ancients, tending to prove the expediency of inuring children to hardships and dangers. But they have been often quoted, and it is my design to attend to reason more than to authority. It cannot then be denied, that the exercises and employments of the body, whatever they may be, produce a powerful effect on the disposition. Some idea of the turn of mind is usually and justly formed from the profession, the trade, the daily occupation.* Those of the effeminate kind superinduce effeminacy; weakness of mind, no less than imbecility of body. Something similar happens in puerile diversions. The boy who has been kept in leading-strings too long, and restrained from hardy sports by the fondness of his mother, will scarcely ever become

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* Εςι δὲ ὀυδέποτ' οἰμαι δυνατὸν, μικρὰ και φαῦλα πράττοντας μεγα και νεανικὸν φρόνημα λαβεῖν, ὥσπερ ὀυδὲ καλὰ και λαμπρὰ πράττοντας μικρὸν και ταπεινὸν φρονεῖν. "It is, I think, impossible, that they who are engaged in little and mean actions can entertain great and manly sentiments; as, on the other hand, they who are conversant in honourable and splendid employments, cannot think in a little and low manner."

DEMOSTHENES.

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a man; or possess that becoming spirit which can enable him to act his part with propriety.

Health, vigour, cheerfulness, and a great degree of mental strength, depend on a liberal use of those active exercises, which constitute, in modern ages, the gymnastic part of education. I only wish for so much restraint as may keep boys from vicious actions, from vulgar company, from a habit of quarrelling, and from feats of imminent and real danger.

The elder boys are to be encouraged in manly sports, for other and more important reasons. At the age of seventeen or eighteen, they should be indulged, even for a moral purpose, in fishing, shooting, hunting, tennis, cricket, and all other diversions consistent with safety, good company, health, and economy. The propensities to vicious pleasures are often at that age impetuous. Nothing tends more to divert their course, and lessen their influence, than a keen love of innocent sports, and an ardent pursuit of them continued even to fatigue.

SECTION XXXII.

ON HOLIDAYS, AND HOLIDAY TASKS.

Refert multum hoc ipsum otium quale sit. Duas nempe species otii definiunt, operosi alteram, atque ipsa in requie laborantis, ac circa honesta studia collecti, quo nil est dulcius; alteram inertis et languidi et solam requiem complexi, quo nil fœdius, nil similius sepulchro. *It makes a considerable difference what kind of leisure you mean. For they define two sorts of leisure; one sort, that of him who is busy, and fully employed and intent upon some liberal pursuit, even while at rest, than which sort nothing is more delightful; the other sort is, that of the sluggard and the spiritless lounger, who loves a state of total inaction, than which nothing is more shameful, nothing more like the repose of a tomb.* PETRARCHA.

I SHALL not dwell on the common-place observations, concerning the pleasure of rest after labour, or the use of relaxation in a studious life. The world is already sufficiently convinced of its use and its

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pleasure, and wants not arguments in its recommendation. It is in some degree certainly necessary. It affords a variety. It sends back the student with fresh spirits to his pursuits; and, indeed, it is no less desirable to the instructor than to the scholar. The employment of a superintendent of a school is full of care and full of labour; and he requires holidays for the sake of his health, his amusement, and his domestic affairs. But I must assert, however disagreeable the doctrine, that in the greater part of schools there are by far too many holidays.

There are two sorts of holidays, which must be considered distinctly; the breakings up or vacations, and the saints' days and public festivals.

Vacations are certainly proper. They give the parent an opportunity of becoming intimately acquainted with his child's improvements, by placing them, during several weeks, under his immediate inspection. They enable the boy to see something of the world, by introducing him to his own family, and their visitors. They undoubtedly contribute to the pleasure of the boy, the master, and the indulgent parent. They are, and have been universally adopted, in all great and established schools, without a single exception; they are therefore wise institutions.

But the question arises,—how long should they continue, and how often be repeated? In some of our most ancient and celebrated schools, the breakings up happen not less than four times a year, and continue twice in the year six weeks. Besides this, every red-letter day, as it is called, is religiously observed as a play-day. Upon the whole, it appears, that not above half the year is really devoted to instruction. I should be extremely sorry to oppose the opinions of the very respectable superin-

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tendents of these schools, but a regard to truth obliges me to say, that there is not the shadow of a good reason for allowing so large a number of holidays. Indeed, it is no reflection on the judgment of the present masters or trustees, to censure some of the long established practices in their schools, since they are often authorised by written statutes, and confirmed by a very powerful law, the law of custom. But is half the year necessary to be dedicated to relaxation, on account of the labour of the other half? Surely not; and if I might venture to dictate on this subject, I would enact, that there should be but two breakings up in the year. They should be at Christmas and at Midsummer, and should continue one month each time.

The consequences of too long and too frequent vacations are obvious. They are the loss of time, which might be most usefully employed, the forgetting of those things which were already acquired,* the contracting of idle and vicious habits, a disrelish of the employments, and an impatience of the confinement of a school.

With respect to the constant observation of saints' days and public festivals in schools, I see little reason for it. I know not how a boy can pay a proper respect to a saint's day better than by improving his mind, and endeavouring to acquire knowledge upon it. Are half the precious days of childhood and youth to be thrown away without improvement, because they are marked with a red letter in the almanac? The practice of keeping them at school

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* —— Manent opera interrupta, minæque
Murorum ingentes.

The works unfinished stand, the walls which promise mighty fabrics. VIRG.

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indiscriminately, as they are often kept at present, is manifestly absurd, and a relique of popery.*

A few single holidays should, however, be allowed, in the intervals between the half-yearly returns of vacation. But I wish them to be granted in the following manner: if any boy has performed an exercise of remarkable merit, or made an extraordinary proficieney, or behaved in any respect, so as to deserve distinction, let a holiday be conceded in honour of him, and let it be called his holiday. This cannot fail of exciting a spirit of emulation; and while it effectually contributes to the purpose of necessary recreation, it must also promote a general improvement.

A great diversity of opinions prevails on the propriety of setting boys a task, to be performed in their long holidays. I wish every thing to be done, which can be done, to advance improvement, and therefore am led to desire that the practice may be continued. It certainly contributes to keep up the boy's habit of application, as well as his knowledge already acquired. I have heard many arguments against it; but they all appeared to originate from that fatal spirit of relaxing† and dissipation, which is the source of vice as well as ignorance, and, when

* As exercises are set during the holidays, they are certainly beneficial in promoting a habit of private study; and perhaps I have erred in censuring the observation of saints' days, and state-holidays, &c., since I find it has the authority of long time, and of the best masters and of the greatest schools.

† Some masters have entirely given it up. They have been obliged to submit their judgment to the perverseness of their boys, and the inconsiderate indulgence of parents. Indeed, their interest has often compelled them to give it up. For boys, who have a task set them, which they know will be exacted at their return, will not scruple to say any thing to induce their parent to change their school, that they may evade the performance of the task. And parents are often, in these days, implicitly governed by their children, without being sensible of it; an amiable though pernicious weakness!

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uncontrolled, presages a general decrease of personal merit, and a consequent declension of empire.

With respect to the quantity of the holiday task, it should certainly be moderate. It must not frustrate the chief purpose of the holidays. It should consist of a portion of the grammar, or a classic, to exercise the memory, and of composition to employ the invention. It should be just enough to keep the mind in order, and not so long as to weary or disgust it. Whatever is appointed by the judicious master, the judicious parent will require to be performed.*

* I have found parents in general disinclined to exact the holiday task, and have heard many disapprove of it as a sad punishment. Boys usually bring apologies instead of tasks on what used to be called black Monday. If the idea of the task, and the punishment for neglecting it, operates as a terror during the season of allowed vacation and indulgence, it ought to be given up.

Before I leave the subject of holidays, I will add a few remarks, which I hope may be useful.

The vacations are the times when the boys make their report to their parents of every circumstance in the master's conduct, both in his family and in his school. Every tongue is then employed in uttering the various conceptions of him and his management, just as they are formed by the immature and inconsiderate minds of boys.

I would wish parents to consider what a variety of circumstances tend to render the evil reports of their children false or exaggerated. Boys are in general incompetent judges of things. They judge hastily, partially, imperfectly and improperly, from the natural defects and weakness of their age. They also intentionally misrepresent things. They hate those who restrain them, they feel resentment for correction, they love change, they love idleness, and the indulgences of their home. Like all human creatures, they are apt not to know when they are well, and to complain. Let parents then consider these things impartially, and be cautious of aspersing the character, and disturbing the happiness, of those who may probably deserve thanks rather than ill usage; whose office is at best full of care and anxiety, and, when it is interrupted by the injudicious interference or complaints of the parents, becomes intolerably burthensome.

If a father suspects his confidence to have been misplaced, it is right to withdraw it immediately, without altercation and without reproaches. It would also be an excellent method of consulting their

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SECTION XXXIII.

ON THE BEHAVIOUR OF PARENTS TO SCHOLARS, WHEN AT HOME, AND DURING THE RECESS.

Præceptorum magna caritas sit; ne dicas nihil quidquam his debere nisi mercedulam. Quædam pluris sunt quàm emuntur. *The masters should be treated with great kindness. You should not say, after you have paid them their little reward, that you are under no farther obligation to them. There really are some things which are worth more than the price.* SENECA.

A PARENT's example will commonly have more weight than a master's precepts. It is indeed of the utmost consequence, that the parent co-operate with the master, both by precept and example, and that he contribute all he can, to inspire his son with a love and veneration for his instructor. He must, indeed, first find one who is worthy of love and veneration; for it is difficult, and indeed unnatural, to compel a boy to esteem and love him who possesses not amiable and estimable qualities.

When such an instructor is found, great confidence should be placed in him. It should be remembered, that the principles and disposition of such an one, and not only a regard to his interest, will lead him to do justice to a pupil entrusted to his care. If the pupil live under his roof, the master's table and economy must be openly commended by the parent, if it really deserve approbation. Boys, from a want of judgment, of experience, of principle, however well treated, will often complain to their parents of ill usage. If there be no reason for complaint, they will not scruple to invent one. If the parent listen to them, they will observe no bounds, and hesitate not to propagate the most shocking

own peace, and the welfare of their other scholars, if masters made a rule to exclude from their schools (if it can be done in so gentle and tender a manner as not to hurt the parties) the children of those parents who are unjustly discontented.

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calumnies against their instructor. The love of novelty induces them to wish to be removed to a new place of education; or revenge, for some proper correction inflicted upon them,* urges them to spare no pains in injuring their master's interest. I have seen the most flagrant acts of injustice, in this particular, committed by parents at the instigation of their children. I have known a tender mother in high life attack a truly worthy, benevolent, and generous instructor, with all the fury of an Amazon, and throw out the blackest aspersions on his character, because a humoured child had told a false story concerning his domestic management. The fact alleged has been proved to be false; but pride has kept the mother from retracting, and has even stimulated her to add new virulence to her merciless invectives. So thankless is the useful office of a schoolmaster, where a parent is destitute of judgment, humanity, and gratitude.

This unfortunate conduct of ill-judging parents is very common. There is scarcely a school in England that could not produce instances of it. It has been complained of by many sensible superintendents of places of education. It has broken the peace of many an ingenious man, who had engaged in the care of youth, and paved the way to the ruin of hopeful boys. No boy will ever settle at a place of education, when he finds it in his power to remove himself from it, in a fit of displeasure, by the invention of a groundless calumny.

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* Omnis disciplina gravis est puero. *All wholesome discipline is thought a hardship by a boy.* PRUDENTIUS.

Add to this, that boys have had little experience. Finding, therefore, a share of physical and moral evil at their school, which is also to be found every where, though they have not yet felt it, they conclude that their school is of all places the most miserable.

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But a complaint from a boy against his master may be well founded; and therefore I advise a sensible parent, who can govern his temper, to pursue the following conduct. When he hears the complaint, let him not appear to the boy to pay much attention to it, but, at the same time, revolve it in his own mind; and if he finds it has the appearance of probability, let him go to the master, and speak to him on the subject in private. If the master cannot clear up the matter to his satisfaction, and prove the falsity of the charge, then let the parent show his displeasure as he thinks proper; but if the master can make it appear that the complaint is groundless, the parent ought to represent to his son the bad consequences to his own happiness of a malicious and a lying disposition. Let him also do the master the justice to speak well of him, and endeavour to refute those calumniating accusations, which the perverseness of his child may have spread far and wide, and beyond the possibility of recalling. Few angry parents can act this honourable part; but to act otherwise is cruel and unjust.

Masters have at best a painful and laborious employment. It ought not to be made worse by the caprice and the injustice of parents. Applause, and the expressions of satisfaction in a parent, are often more agreeable rewards to the master than the annual stipend. Indeed, I have often heard old and experienced instructors declare, that the whole business of managing a large school, and training the pupils to learning and virtue, was nothing in comparison with the trouble which was given by whimsical, ignorant, and discontented parents.

But waving the regard due to the master's comfort and interest, let us consider the subject merely as it concerns the child's welfare. Many parents are

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weak enough to represent to their children, and even to imagine themselves, that a school is a place of punishment only; a place where the boy is condemned, for the sake of learning I know not what of dead languages, to do penance during the greater part of the year. In consequence of this opinion, he is loaded during the holidays with every dainty, and gratified with every indulgence, as a compensation.* Let him have this delicacy and that amusement, cries the fond parent,† for surely he has hardships enough at school: and then perhaps follows a tale, containing an account of some particulars respecting the provisions, and the table of the master, which the boy has told his maid or his mother with exaggerated and false circumstances. Pampered at home, and encouraged in calumniating his school, he returns to it in ill-humour, diffuses a spirit of discontent, and is rendered incapable both of happiness and improvement.

Yet all these evils are trifling, in comparison with

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* Wantonness and sauciness are laughed at and encouraged as marks of spirit. The school, the ushers, particularly the French usher, are talked of and misrepresented for the entertainment of the family. Yet in a few days the parent sends the boy back, and wishes him to pay every respect to the things and persons which have been reviled and ridiculed in the holidays.

Inconsistency of discipline is very hurtful. One day a parent will be all indulgence and the next all severity. The child knows not what conduct to follow in order to give constant satisfaction. He is beaten or reprimanded to-day for what gained him yesterday a laugh of applause.

† Corporum nutrices, animarum novercæ.—Tam stultè pueros diligimus ut odisse potius videamur.—Corporis curâ mentem obruerunt.—Ante palatum quam os instituimus.—

Fond nurses of the body, mothers-in-law to the mind... We love our boys so foolishly, that it looks as if we hated them.—By too much care of the body they have overwhelmed the mind.——We form the palate to eat with critical nicety, before we form the mouth to speak with propriety. CARDANUS and QUINTILIAN.

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others which may result from negligent and improper behaviour to children at home, and during the recesses. There are few houses where something does not inadvertently pass, which, though in itself innocent, corrupts a young and inexperienced mind. In the conversation even of persons of judgment and virtue, something will frequently drop, which may give a wrong and pernicious idea to a boy. This, however, cannot easily be avoided. But from this may be collected, how greatly the boy may suffer from seeing vicious examples, and hearing vicious conversation, in a father's house. Whatever he sees and hears there has a powerful effect on him; not only because he naturally loves and respects his father's house and family, but also because he leads a life of idleness at home. That attention which, at school, is devoted to virtuous pursuits, is, in the holidays, at liberty to be engaged in vanity; from which the transition to vice is easy and natural.

I might in this place enumerate various sentiments of the ancients, on the great regard that ought to be paid to all behaviour and conversation which passes in the presence of a boy. The remark of Juvenal, among others, that the greatest reverence is due to boys, is universally known. But how shall it be put in practice in a large and opulent family, where, supposing the father and mother to be upon their guard at all times, yet visitors and servants will seldom submit to due restraint? With servants a boy commonly loves to associate. And they sometimes, without intending it, frustrate all the care of the master and the parents united.

What then can be done? I answer, that the boy, once placed at school, must be suffered to be at home no more than is necessary. Never let him remain there after the close of the recess. While he is

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there let him be the companion of his father and mother, or of some grave and judicious person. If it happen that the father and mother are sometimes so engaged as not to be able to permit their son to accompany them, let him have some kind of task set him during their absence; something easy and entertaining, and only sufficient to prevent him from contracting habits of idleness, and from seeking the company of servants, and from running into vice merely for employment.

Under the management of virtuous and judicious parents, the holidays may be rendered subservient to valuable purposes. Parental authority* may then interpose to confirm the instructions of the preceptor. It may instil religious and moral principles, which can scarcely fail to be well received from an affectionate father and mother. Something of graceful behaviour, and a knowledge of the world, may be acquired, by seeing the company which visits in the family. But let it always be remembered, that no acquisition of this kind can compensate the loss of the virtuous habits and sentiments acquired in a judicious course of scholastic discipline.

SECTION XXXIV.

ON LENITY AND SEVERITY OF DISCIPLINE.

Nec domus nec respub. stare potest, si in ea nec rectè factis præmia extent ulla, nec supplicia peccatis. *Neither can a private family nor a state subsist, if no rewards are held out in it for good conduct, nor penalties for offences.*
Cic.

Humanity is shocked at the degree of severity which has been often used in schools. An infant

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* With respect to parental authority, Rousseau says, "Never order your son to do any thing in the world; do not even let him think that you assert any authority over him." Rousseau's Emilius.

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has suffered more under a severe master,* than a culprit under the rigour of the law for offences

* The following passage from Erasmus gives an idea of the old severity. The persons alluded to, are supposed to be Dean Colet, and the two masters of St. Paul's school, Lilly and Rytwise, who are remarkarble for sanguinary discipline.

Novi theologum quendam, et quidem domesticè, maximi nominis, cujus animo nulla crudelitas satisfaciebat in discipulos, quum magistros haberet strenuè plagosos. Id existimabat unicè et ad dejiciendam ingeniorum ferociam, et ad edomandam ætatis lasciviam pertinere.

Nunquam agitabat convivium apud gregem suum, nisi quemadmodum comœdiæ exeunt in lætam catastrophen, ita post cibum sumptum, unus aut alter protraheretur virgis lacerandus; et interim sæviebat et in immeritos, nimirum ut assuescerent plagis.

Ipse quondam adstiti proximus quum a prandio ex more, puerum evocarat annos natum, ut opinor, decem. Recens autem a matre venerat in eum gregem. Præfatus est, illi matrem esse cum primis piam fœminam, ab eâ sibi puerum studiosè commendatum: mox ut haberet occasionem cædendi, cæpit objicere, nescio quid ferociæ, quum nihil minus præ se ferret puer, et innuit illi cui collegii præfecturam commiserat (huic ex re satelles erat cognomen), ut cæderet. Ille protinus dejectum puerum ita cecidit, quasi sacrilegium commisisset. Theologus semel atque iterum interpellavit, satis est, satis est. At carnifex ille, fervore surdus, peregit suam carnificinam pene usque ad pueri syncopen. Mox theologus versus ad nos, nihil commeruit, inquit, sed erat humiliandus, nam hoc verbo est usus. Quis unquam ad eum modum erudivit mancipium, imo quis asinum?

ERASMUS de Puer. Inst.

It is a very curious fact, that in early and slavish times, the sons of great men used to be whipt by proxy. I entreat my reader to consider the following passage, in which the cruelty of the aristocratical spirit in those days, appears in its true colours.

"Of all the acts of cruelty exercised on the young students of that age, none was so unjust as the practice which prevailed of whipping them by proxy. In an old comedy, written by Christopher Tye, is a dialogue to that purpose.—Tye and Cranmer are met by one Brown, a young pupil for music, bearing the prince's cloak and hat. Cranmer inquires of him what is become of the Prince, and is told that he is at tennis with the Marquis of Dorset; upon which the following dialogue ensues:

'Cranmer. Goe, beare this youngster to the chappell straight,
And bid the maister of the children whippe him well:
The Prince will not learne, Sir, and you shall smart for it.'

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against the community. Compassion alone must excite all who are not destitute of feeling, to interpose in the protection of defenceless childhood. But reason also informs us, that extreme rigour is not only to be reprobated for its cruelty, but likewise for its inutility in promoting the purposes of education, and its ill effects on the puerile disposition. The heart is injured by it in a degree not to be compensated by any improvement of the understanding, even if it were found to contribute to improvement.

In all desperate cases, such as natural stupidity, or confirmed aversion, it were happy if masters could be disinterested, or parents impartial enough, to lay aside all thoughts of farther instruction, and to destine their charge to some occupation which requires little or no preparatory discipline. The difficulty consists in determining the exact time at which the trial shall be concluded. And this is a difficulty not easily overcome; for parental fondness

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'Browne. O my good lord, I'll make him ply his book to-morrow.'

'Cranmer. That shall not serve your turne. Away, I say.' (*Exit* Browne.)

So, sir, this police was well deuised; since he was whipt thus
For the Prince's faults,
His Grace hath got more in knowledge in a moneth,
Than he attained in a yeare before;
For still the fearful boy, to saue his breech,
Doth hourely haunt him wheresoe'er he goes.'

'Tye. 'Tis true, my lord, and now the Prince perceives it;
As loath to see him punisht for his faults,
Plies it on purpose to redeeme the boy.'

The practice of whipping the poor children for the faults of their betters, probably had its rise in the education of Prince Edward, and may be traced down to the time of Charles I. Bishop Burnet, in his History of the Reformation, mentions a Barnaby Fitz-Patrick as whipping-boy to Prince Edward; and the same author, in his History of his Own Times, takes notice of Mr. Murray, whipping-boy to Charles I." See BURNET's History.

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will not easily be led to despair of a son's abilities, and it is, it must be owned, a painful task, to convince a parent of so disagreeable a truth. In such a circumstance, the master will at least act a merciful part to let the boy proceed unmolested as well as he can, and not correct him for involuntary omission and for natural defects. He will then comply with the rule prescribed by common sense and justice, to do no harm where he can do no good.*

Parents have sometimes so far overcome their feelings, by their desire of promoting what they judged the welfare of their children, as to require severity in the extreme. It is an unreasonable demand upon a man of liberal education, whose disposition has been softened by the studies of humanity. No emolument can recompense him for that degradation which he must endure by accustoming himself to inflict sufferings on a fellow-creature at that tender age which cannot possibly deserve excessive rigour.

The scriptural remark indeed, that he that spareth the rod spoileth the child, comes from too high authority to be controverted. He that spareth a moderate use of the rod, on proper occasions, indisputably does an injury to the delinquent; because he encourages, by impunity, the repetition of his crime. But this passage, like most others, has been misapplied; and more evil, if undeserved suffering be included, has resulted from the too liberal, than from the too sparing, use of the rod.

Human nature is, however, at every stage of life, prone to evil; particularly prone at a time when to inherit corruption are added, imbecility of under-

* Mali præceptores, qui discipulos libentiùs verberant quàm docent. *They are bad masters who had rather beat than teach their scholars.* MORUS.

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standing and want of experience. Idleness is also difficult to be avoided at an age, when the effects of exertion are unknown, or too remote to affect the mind.* A very young boy is commanded to commit a certain portion of his grammar to memory. The task he finds painful. Enticements to neglect surround him; and the benefit to be received by performing the task is distant, and of a nature which he cannot comprehend. Dispositions the most amiable, and the most likely to succeed in literature are perhaps, at the boyish period of life, under the strongest temptations to idleness, and its consequence, improper behaviour. To suffer a fertile soil to be overrun with weeds, or to lie uncultivated, is lamentable. What then can be done? Some method must be devised of influencing the hopes and fears; and this must be accommodated to the disposition. On a meek and tender disposition, very slight marks of displeasure or approbation will produce a powerful effect; an angry look or word will succeed better as a corrective on such an one, than stripes on the back of the audacious. On a truly ingenuous mind, praise and shame† will at all times be sufficient. On the intermediate sorts, those who are neither remarkable for tenderness of feeling nor generosity of nature, and who constitute the common herd, and the greater part,‡ I with regret assert, that it will be sometimes indispensably necessary to in-

* Id imprimis cavere oportebit, ne quæ studia amare nondum potest, oderit. *This, in the first place, you must take care of—that he may not hate those studies which he cannot yet love.* QUINTILIAN.

† "Praise them openly, reprehend them secretly."

Lord BURGHLEY.

‡ Οὕτως ἂν ἡγήσαιτο, τοὺς μὲν χρηστοὺς καὶ πονηροὺς σφόδρα ὀλίγους εἶναι ἑκατέρους. τοὺς δὲ μεταξὺ πλείστους. "Thus he thought that the very good and the very bad were indeed but few; but that the middle sort were the most numerous."

PLATO.

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flict corporal punishment.* To inveigh against it, is no new topic. Long and constant experience has decided on its absolute necessity. Declamation on this subject, as well as on others, deserves little attention.

Yet, even on the more hardened culprits, there are a few methods which may be tried previously to the infliction of extreme severity. They may be confined from play on a holiday; they may be sent to their chamber before their companions; their pocket allowance may be retrenched; or an additional task may be assigned. The frequency of these, however, destroys their effect; and, in many cases, it is not possible to avoid the use of the rod.† Great crimes,‡ such as immoral actions, which, from the early depravity of the human heart, often abound in schools, must meet with exemplary punishment. The greatest degree of terror and disgrace attend it, when inflicted with a few concomitant formalities, which sometimes operate when the pain would be disregarded. After all, they who are conversant with boys, know that there sometimes

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* Τὸν γὰρ κακὸν ἀει δεῖ κολάζειν ἵν' ἢ ἀμείνων, οὐ τὸν δυςτυχῆ. "One ought to correct the bad that he may become better, but not the unfortunate." PLATO.

† Quo sæpius monuerit. hoc rariùs castigabit. *The oftener the master admonishes, the less frequently he will chastise.*

QUINTILIAN.

But this is not universally true; for frequent reproofs lose their efficacy by their frequency.

Οι προτρεπομενοι των φιλοσοφουντων, μηδεν δ' διδασκοντες. μηδ' υποτιθεμενοι, ομοιοι εισι τοις τους λυχνους προμυττουσιν, ελαιον δε μη εγχεουσιν.

PLUTARCH.

"The rod and correction give instruction, but a child left to himself is the confusion of her that bare him." Prov. xxix. 15.

Ιατρεια τις η παιδεια. ARISTOT. ad NICHO.

‡ Præceptor nec habeat vitia, nec ferat. *Let the master neither have vices, nor bear them.* QUINTILIAN.

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arise individuals so hardened by nature or habit, that they can bear every pain with alacrity, and glory in their shame. For such spirits, a sea life opens the only refuge.

Lenity, however amiable its motive, when ill-judged* and excessive, is in effect cruelty. It is easy to enlarge in its praise, and almost any thing advanced in recommendation of it will find an attentive audience. But when speculation is reduced to practice, the sober decisions of experience must supersede the flourishes of fanciful declamation. Artificial rhetoric may adorn any quality and recommend any conduct; but nothing is permanently advantageous, or can be confidently relied on, which has not the sanction of the mother of Wisdom, Experience. Some degree of severity is, and has ever been, adopted in our best seminaries; and bodily punishment is appointed by the statutes even of our universities, though, indeed, never inflicted in the present age. Milton is said to have been one of the last who underwent an academical flagellation. So generous a spirit as was his, it may be presumed, could not have deserved it; and indeed the kind of discipline is highly improper in the universities. But in schools, the general practice, as well as reason, may justify it; for it cannot be supposed, that all the masters who have presided in our public schools have been injudicious or inhumane.

The infliction of punishment requires great judgment, and great command of temper; judgment to proportion the degree of severity to the degree of mental feeling, or want of it; and command of temper, that the cool result of the dictates of justice

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* Impunitas peccandi maxima illecebra. *Impunity is the greatest inticement to the commission of offences.* Cic.

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may not appear the effect of anger and revenge.* Not to be able to command passion, is to set a bad example to the scholars, and to lessen authority, by showing weakness; for it is great weakness in an instructor to be carried away by the impulse of anger.† He who does not check his rage, will find it grow habitual; and it will lead him to sudden acts of injustice and cruelty, of which he will immediately repent, without being able to make any adequate reparation for breaking the spirit of an innocent and injured child.

SECTION XXXV.

ON THE PASSIONS AND VICES OF BOYS.

Οὐκ οἶδα ὑπὲρ ὅτου ἂν τις νοῦν ἔχων μᾶλλον σπουδάζοι, ἢ ὑπὲρ υἱέος, ἀυτοῦ, ὅπως ὡς βέλτιστος ἔσται. "I know not on what a serious and sensible man should rather employ himself than on his son, that he may be rendered as good a man as possible." PLATO.

WHOEVER has had experience among young people, will have remarked how early, and with what violence, the vicious propensities of human nature display themselves.‡ To eradicate them is difficult, and perhaps impossible. But they may be restrained and weakened so as to be rendered less dangerous to future felicity.

There are many most destructive vices of boys, against which no vigilance can sufficiently guard. All that a master can do is, to check any tendency

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* In emendando ne acerbus, &c. Quidam sic objurgant quasi oderint. *One must not be bitter in correcting, &c. Some reprimand as if they hated the boy.* QUINTILIAN.

† I would punish you as you deserve, said Seneca to his slave, if I were not in a passion.

‡ "Most men employ the first part of their life to make the remainder miserable." MARCHIONESS DE LAMBERT.

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to them when he happens to detect it, to correct all conversation and behaviour which lead to the commission of them, and to take care that the pupil is observed in retirement as closely as circumstances will allow. Some vices are so indelicate, as scarcely to admit of being mentioned.* But where there is reason to suspect any boy of being guilty of such, delicacy must not prevent a superintendent from representing the consequences in colours as frightful as the imagination can conceive. This is a painful task, and requires great address in the execution. I am convinced, much misery has arisen in the world from neglecting to perform it. Difficult as it must be to a man of delicacy, yet it is certainly desirable, that while he gives moral dissuasives against vice in general, he should specify some vices, and paint in lively colours the particular ill-consequences which arise from them. If virtue in itself does not appear desirable, or vice detestable, yet the idea that vice will occasion pain, distempers, imbecility, and premature old age, must have weight. Irregular and intemperate passions, indulged at a boyish age, will raise a tempest in the vernal season of life, and cut off all hope of future eminence. The mind will sympathize with the body, and both be reduced to a wretched state of weakness by too early and excessive indulgences. Disease will infallibly follow vice, and blast every blossom of youth. I dwell with earnestness on this subject, because the success of all our cares in education depends upon it. Add to this, that innocence is of so far greater value than erudition.

The irascible passions of boys are often very violent. When they display their effects in acts of

* Quædam flagitia honestè non possum dicere.
Some crimes one can hardly speak of with decency. Cic.

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premeditated malice and revenge, they should certainly meet with correction. A judicious master will give general admonitions on the necessity of restraining the passions, and, in particular cases, will apply proper punishment. He will do right to represent malice and revenge as by no means the effects of a generous and noble spirit, but of a bad and effeminate heart. It will indeed be much better to bring any improper behaviour into disgrace, than to animadvert upon it with severity. Time, and experience of their bad influence on personal happiness and reputation, will be the most effectual remedies for the disorders of the angry passions. Many of them gradually lose their force as reason arrives at maturity, and time effects a reformation which art could never produce. Much less evil happens to young persons from the irascible, than from the concupiscible, affections. Still, however, great care should be taken to restrain them, and religious arguments should always and principally be applied; for the gratification of the irascible passions particularly militates against the spirit of Christianity.

Boys are apt to indulge themselves in sullenness and obstinacy. Nothing cures such distempers so effectually as ridicule. They should be laughed out of these disagreeable dispositions, by their master and school-fellows: and, indeed, this is one of the great advantages of public education, that boys shame each other from many absurd and odious habits, which the private pupil may retain through life.

Boys are usually ungrateful to their instructors, ready to speak ill of them, revengeful after proper correction, and prone to be unthankful for the kindest treatment. Parents must remove this fault, by disregarding their malice, and by showing a due degree of gratitude and respect to the master.

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The business of correcting the passions and bad habits of children, belongs in a particular manner to parents;* but as children are often kept at school, and at a distance, during the puerile age, it ought undoubtedly to be comprehended in the plan of scholastic education. Parents have their sons at home some part of the year. At those times, I am sorry to observe, that they often foment, by encouraging, bad passions. Many consider anger and revenge as marks of a manly spirit, and, by seeming pleased with their most violent effects, by laughing at them, or by not discountenancing them, give them additional force. The parents ought to be sufficiently considerate to second the master's endeavours, both by precept and example, when they have their children at home. Though they may be diverted with a boy's petulance and passion, during the short time he is with them, they should not show themselves pleased; but should consider, that these beginnings will, in a few years, grow to such a height, as one day to destroy their children's happiness and their own.

If any really think, and I believe they do, that violent passions are signs of parts and genius, I will beg leave to assure them, that I have known the ablest† boys of the mildest affections, and the greatest

* The education of children, according to the laws of God and nature, belongs to the parents themselves. Instructors in the school are merely the substitutes and representatives of the parent. In cases of incapacity, or want of opportunity, they may be properly engaged; but it is not to be expected that substitutes can ever equal the ardour and sincerity of a principal.

† The love of letters operates as an excellent revulsion on many violent passions of the youthful age.

Non pertimiscendum est, ne voluptatis irretiantur illecebris qui ætatis suæ florem literarum studiis dedicandum esse statuerunt. Tanta siquidem est oblectatio, paulatim acquirendâ cognitione rerum sese pascentis animi, ut eâ qui fruuntur, ab iis neque laboris tedium,

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dunces the most addicted to every bad passion, in their most violent degrees. However this may be, the passions are certainly the causes of the greatest miseries of human nature; and not to discourage their excesses in boys, under all circumstances whatever, is extreme cruelty.

SECTION XXXVI.

ON KNOWING THE WORLD AT AN EARLY AGE.

"And verilie they bee fewest in number, that bee happie or wise, by unlearned experience. And looke well upon the former life of those fewe, whether your example be old or young, who, without learning, have gathered, by long experience, a little wisdome and some happiness; and whan you doe consider what mischiefe they have committed, what daungers they have escaped (and twentie for one doe perish in the adventure), than thinke well with yourselfe, whether ye would, that your own sonne should cum to wisdom and happiness by the way of such experience or no."

ROGER ASCHAM.

THE knowledge of the world, in its comprehensive sense, is a knowledge greatly to be desired. To understand the human heart, to know human manners, laws, languages, and institutions of every kind, and in various nations, and to be able to reflect on all these with moral and political improvement, is an attainment worthy of the greatest statesman and the wisest philosopher.

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neque avocantium voluptatum blanditiæ sentiantur. Itaque sapienter poëtæ, cum cæteros omnes Deos Veneris imperio subdidissent, in Minervam modo et in Musas nihil ei, nihil Cupidini juris esse voluerunt. *There is no fear lest they should be ensnared in the allurements of pleasure, who have resolved to devote the flower of their age to the pursuits of literature. Since so great is the delight of the mind, feeding itself with the gradual acquisition of knowledge, that by those who enjoy it, neither the fatigue of application nor the enticing avocations of pleasure are perceived. Wisely then did the poets determine, when they had subjected all the other Gods to the empire of Venus, that neither she nor Cupid should have any jurisdiction over Minerva or the Muses.* MURETUS.

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But there is a knowledge of the world of a very inferior kind, which many parents value at the highest price. Greek and Latin are always mentioned with contempt, on a comparison with it. In compliance with custom, indeed, and to get him out of the way, the boy is placed at school; but the knowledge to be gained there is little esteemed by the empty votaries of fashion. Men and things, not words, are magisterially pointed out as the proper objects of study, by those who know little of men, things, or words. It is not the knowledge of books, say they, which he is to pursue, but the knowledge of the world; ignorant that the knowledge of books is necessary to gain a valuable knowledge of the world.

The parents who give such directions to their children, are themselves merely people of the world, as it is called; persons for the most part of very moderate understanding, who have never made any solid improvements in learning, and consequently never felt its pleasures or its advantages. They have perhaps raised themselves by dint of worldly policy, by the little arts of simulation and dissimulation; and having seen the effects of dress, address, and an attention to exterior accomplishments, but at the same time having been totally unacquainted with real and solid attainments, they are naturally led to wish to give their children the most useful education, which, according to their ideas, is a knowledge of the world.

But what is the knowledge of the world? A knowledge of its follies and its vices; a knowledge of them at a time of life when they will not appear in their true light, contemptible in themselves, and the sources of misery; but flattering and pleasurable. To see these at a boyish age, before the mind is properly prepared, will not cause an abhorrence, but an imitation of them. To introduce boys to

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scenes of immoral and indecent behaviour, is to educate them in vice, and to give the young mind a foul stain, which it will never lose.

And yet I have known parents, in the metropolis, suffer boys of fourteen or fifteen to roam whithersoever they pleased, to frequent places of public diversions by themselves, to return home late in the evening, and all this with plenty of money, and without giving any account of the manner of consuming either that or their time. The parents were pleased with their son's proficiency in the knowledge of the world; the sons were pleased with liberty. All, for a short time, went on to their mutual satisfaction. But after a few years a sad reverse usually appeared. The boy became a spendthrift and a debauchee; alienated his father's affections by incurring debt, and ruined his constitution by every species of excess. What remained after his money and his health were dissipated? No learning; no relish for the works of literary taste. The spring of life, when the seeds of these should have been sown, was employed in another manner. Nothing remained but a wretched and a painful old age, devoted to cards, dice, and illiberal conviviality.

It is usual, in teaching this knowledge of the world, to spare no pains in acquainting the pupil with the tricks and deceits of mankind. At the age of fourteen or fifteen, his mind is impressed with the ideas of sharpers, hypocrites, and dissemblers. He is taught to consider mankind in masquerade, and to believe, that all with whom he has any intercourse, have some design upon him. He is therefore armed with arts and tricks to counteract the attacks of his assailants. He is taught indeed to assume the appearance of good qualities; but it is not for their own sake, but merely to facilitate deception. In the

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progress of this discipline, all the native sentiments of truth and honour are of necessity discarded. Supposing that the deceiving arts, acquired by this mode of instruction, may serve interested purposes, yet the end is not worth the means. No wealth, no power, no popularity, can compensate corruption of heart, and self-abasement. Such characters as have nothing but external accomplishments to recommend them, may indeed be greatly admired and approved by vain and weak understandings, which penetrate no deeper than the surface; but they are despised by all the truly sensible, and pitied by all the truly good.

Boys, indeed, early initiated in the world, usually have a forwardness of behaviour,* and a degree of loquacity which pleases superficial people. He who is attending to his books, and collecting ideas which will one day render him a blessing and an honour to all with whom he is connected, will appear dull, awkward, and unengaging to many, in comparison with the pert stripling who has been plunged into vice and dissipation before he knows the meaning of the words. The reception which the latter meets with in company, gives him additional spirits, and the poor parents usually triumph a while in the conscious superiority of their judgment. In four or five years they commonly see and feel the effects of their folly. Their conduct, as it often undoubtedly proceeds from ignorance, is to be compassionated; but if ever it arises from affectation of singularity, pride, vicious principles, or carelessness concerning their offspring, it deserves the severest reprehension.

* When a boy of thirteen or fourteen has lost the graceful infirmity of blushing, there are small hopes. But

Erubuit; salva res est.

While he blushes, all his safe. TERENCE.

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It is obvious to observe in the world multitudes of beardless boys assuming airs of manhood, and practising manly vices, to obtain a title to the appellation of men. The present age abounds with such examples. These are the unhappy objects whom their injudicious parents have extruded from the fostering wing into the wide world, before nature had given sufficient maturity. Their emaciated looks inform the spectator, that a secret canker has preyed on the flower of their youth. Their words, their dress, their actions, all combine in proving that they are far advanced in the ways of vice, and have been familiarly acquainted with its consequent miseries. The years which succeed a vain, a wicked, and a most wretched youth, are often spent in nursing a ruined fortune and a shattered constitution.

A most fatal mistake is made by parents of all classes in the present age. Many of them seem to think vice and irregularity the marks of sense and spirit in a boy; and that innocence, modesty, submission to superiors, application to study, and to every thing laudable, are the signs of stupidity. They often smile at the tricks of a young villain, and even seem pleased with boyish profligacy. Hence it happens, that their offspring frequently proves a scourge to them, and that they feel that sting which, to use Shakspeare's expression, is sharper than a serpent's tooth, the sting inflicted by a thankless, an immoral, an ignorant, an extravagant, and an infidel child. A valuable acquisition, this premature knowledge of the world, which produces such fruits! and that it often does produce them, observation will abundantly evince.

I cannot help thinking, that prudence, as well as reason and religion, requires, that a parent should do all he can to present his child to the community

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unspotted. The fairest side of the world should be exhibited to his view. Vice in every mode and degree should be concealed. Dishonesty, in which I comprehend all the arts which are incompatible with truth, ingenuousness, and simplicity of manners, should never be mentioned but with detestation. What then, says an objector, would you expose him, unprepared and unapprised, to a wicked and an artful world? No; I would prepare him in the best manner, by fixing deeply in his bosom principles of piety and moral honesty. He should be kept under the eye of a parent, or a faithful instructor, as long and as constantly as possible. And when he must be introduced into the world at large, let his instructor tell him what diseases and what miseries inevitably await immoral and intemperate indulgence.* With such preparation, and with the blessing

* Let him learn, that, in all situations and circumstances of life, rectitude of conduct, whether the event, with respect to externals, be fortunate or unfortunate, is the only infallible source of human happiness. The cardinal virtues point out a straight road, easy to find, and pleasant to travel. Go right forwards, and μήκελι μοι λέγε, πῶς γένηται; ὅπως γὰρ ἂν γένηται, σὺ αὐτὸ θήσεις καλῶς, καὶ ἔςαι σοι τὸ ἀποβὰν εὐτύχημα. "Do not say to me any more, how will it be? for however it be, you will set it right again, and the event to you will be lucky."

EPICTETUS, Mrs. CARTER's Trans.

Quintilian says, the art of oratory in actu posita est, non in eventu, *is in the act, not in the event.* We may say the same of the art of life.

Εν τῷ βίῳ καλῶν, καὶ ἀγαθῶν, ΟΙ ΠΡΑΤΤΟΝΕΣ ΟΡΘΩΣ ἐπήβολοι γίγνονται. "With respect to things laudable and good in human life, it is the right actors only that attain the possession of them." ARISTOT.

See HARRIS's Treatise on Happiness.

By pursuing objects which appear virtuous, great, and noble, without regard to selfish and narrow motives, our nature becomes dignified.—Erigimur, elatiores fieri videmur; humana despicimus, cogitantesque supera ac cœlestia, hæc nostra ut exigua et minima contemnimus.—*We are lifted up, we seem to become more elevated: we despise human things, and fixing our thoughts on things above, look down with contempt on these concerns of ours as superlatively mean and little.* CICERO.

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of Providence, which will probably attend it, there will be little danger, but that a young man will make valuable advances in virtue and learning, and receive their reward.

SECTION XXXVII.

ON INSPIRING A SENSE OF HONOUR AND A LOVE OF TRUTH.

Ego verum amo, verum volo dici mihi, mendacem odi. *I love the truth, I will have the truth told me, I hate a liar.* PLAUTUS.

Μάλιστα δὲ καὶ πρὸ τῶν πάντων, ΕΛΕΥΘΕΡΟΣ ΕΣΤΩ ΤΗΝ ΓΝΩΜΗΝ. "But chiefly, and before all things, let him be liberal in his opinions." LUCIAN.

It is to be regretted, that at places where intellectual accomplishments have been taught with the greatest success, very little attention has been paid to moral instruction. From some defect in their original constitution, and from no fault of the present superintendents, it has happened, that the whole time appropriated to instruction is engaged in the pursuit of literature alone.

I really cannot comprehend how a liberal education* can be complete, unless such moral sentiments

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On the contrary, he who is early taught to know the world will certainly love it, and will consider some of the greatest trifles in it as matters of the highest importance. Company and diversions, however immoral, while they are fashionable, will be sought with more ardour than any of those improvements and intellectual delights which the philosophers so warmly and so justly recommend. What attention will a youth of fifteeen pay to the antient Portico, who is allowed to roam without control in the portico of Covent Garden?

It is common to expatiate on the value of bought experience; but surely it is folly to buy that which always costs dearly, and may be had gratis from books and living instructors.

* De liberalibus studiis quid sentiam scire desideras? Nullum suspicio, nullum in bonis numero, quod ad æs exit. . . . Quare liberalia studia dicta sunt vides, quia homine libero digna sunt. Cæterum

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be infused as become a liberal mind. A love of truth,* and a nice sense of honour, appear to me indispensably requisite in the character of a real gentleman. Exclusively of their value as moral virtues, they are the noblest ornaments. I recommend, therefore, that every method may be pursued, which can fix them deeply in the mind of the pupil.

Every one who has been much conversant with very young boys, must know how prone they are to speak untruths. The habit often grows up with them; and it is so connected with every thing mean, base, and ungenerous, that I never can expect a conduct good or great from him in whom it habitually prevails.

In a plan of education, then, I would associate every disgraceful idea, which human ingenuity can invent, to the idea of a liar. Instead of teaching a boy simulation and dissimulation, I would stigmatize every deceitful trick with a mark of infamy. The boy who had been guilty of such meanness should be for some time compelled to sit alone, and it should be considered a disgrace to have any intercourse with him. On the contrary, every reward, praise, and indulgence, should be allowed, in the sight of the rest, to him who should have acted or spoken in a manner remarkably open and ingenuous.

If the culprit is too callous to be affected with shame, the severer punishments of the school must be inflicted on his person. It is a painful ne-

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unum studium vere liberale est quod liberum facit. *Do you desire to know what I think of liberal studies? I admire none, I number none among good studies, the end of which is money.... You see why they were called liberal studies——because they are worthy of a liberal man. But that study only is liberal which renders one liberal, or of a free and enlarged mind.* SENECA.

* Ὁ μεγαλόψυχος ΠΑΡΡΗΣΙΑΣΤΙΚΟΣ, καὶ ΑΛΗΘΕΥΤΙΚΟΣ. "A man of great soul is a free speaker, and a speaker of truth." ARISTOT.

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cessity. But I consider the habit of violating truth as a plentiful source of all moral turpitude,* and I would neglect no methods which can prevent its arrival at maturity. If it is unrestrained, it may probably grow up till it instigates to the commission of crimes of which the laws may take cognizance. It will inevitably deprive the person in whom it appears of their esteem whose good opinion is truly desirable, and will degrade him beneath the rank of a gentleman, however elevated his condition. Were no other consequences to arise than those which terminate in the person's own mind, it would be still more desirable to pluck the vice up by the roots, as soon as it appears to vegetate. It renders the mind little and narrow; it distresses it with the invention of deceit, with the fear of detection, and with the perpetual fabrication of poor excuses and false pretences.

Boys should also be taught to act a just and an honourable part in all their little pecuniary transactions. Fraud and covetousness appear very early. If one is thoughtless and extravagant, there is another ready to take advantage of his folly, and to lend some of his little store on exorbitant interest. Such practices, unrestrained, sow the seeds of future usury and prodigality. Let boys, therefore, be obliged to give an account of their expenses whenever called upon; and whenever meanness or fraudulent tricks are detected, let them be corrected by the infliction of disgrace or severe punishment. I have seldom,

* Πιστὸν ἀπίστοις οὐδέν. "No faith can be reposed in those who have violated their integrity." PINDAR.

It was said of the holy Father Pope Alexander the VIth., and Borgias his son, The father never spoke what he meant, the son never did what he spoke. Bad models! though obliquely recommended by some instructors.

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in this treatise, insisted on severity of punishment. I never would urge it but for flagrant violations of morality. I recommend it here, as I should amputation for a mortified limb, because I think the salvation of every thing valuable depends upon it. A man without much learning may be happy and useful;* but a wicked man must be wretched,† and a burden to all around him. And the boy will scarcely fail of being a bad man, who is suffered to practice fraud and vice in his infancy, and without proper reprehension.

The temptations which present themselves to boys, and allure them to lay out money, are often irresistible. They ought, therefore, to be allowed a little weekly stipend. But proper precautions must be taken to prevent their expenses exceeding their incomes. The habit of contracting a debt is pregnant with fatal consequences. Let the persons, therefore, of whom they purchase their fruit and their toys, be strictly enjoined not to give credit. I do not wish a boy to be restrained in expending his money, when once it is given him. I do not think it right that he should be required to hoard his allowance. A miser at any age is pitiable and contemptible, but a boy-miser is also detestable. If all that is mean and selfish be found at that period of life, what can be expected in old age? While care

* It has been often suggested that learning has not a favourable influence on the morals. If this is sometimes true, it probably arises from neglecting to give as much attention to moral as to literary instruction. It may also arise, in some measure, from the world's paying a greater respect to learning than goodness of heart. "For, cry out, (says Montaigne,) of one that passes by, to the people, O what a learned, and of another, O what a good man goes there! they will not fail to turn their eyes, and address their respect to the former. There should then be a third cryer, O the puppies and coxcombs!"

MONTAIGNE'S Essays.

† Nemo malus felix. *No bad man is happy.* JUV.

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is taken to make a boy's dealings, wherever money is concerned, fair, open, and honourable, I would leave the expenditure of it to his own judgment. It is given him for his little innocent pleasures; and let not those pleasures be interrupted and spoiled by the unnecessary interposition of authority.

I insist on the necessity of furnishing the young mind, as early as possible, with principles of honour and honesty, because they will then not easily be eradicated, and because I consider them as of much more importance to the state* and the individual, than the principles of literature. To send out into the world, a youth adorned with all the arts of human learning, but deficient in good principles and virtuous habits, is to let loose upon mankind, that fell animal of prey, an accomplished villain.†

I am sorry to have seen many parents pleased with artful management in their child, and attributing a successful deceit to superior sense. They should reprobate any such appearance, as the effect not of sense, but of cunning; a low and despicable quality, possessed in perfection by the meanest intellects, combined with the most depraved hearts and vilifying human nature.

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* Ἱκανὸν δὲ, ἐὰν ἕκαστος ἐκπληρώσῃ το αὐτου ἔργον. Ει δε ἄλλον τινα ΑΤΤΗ (ΠΑΤΡΙΔΙ) κατεσκευαζες ΠΟΔΙΤΗΝ ΠΙΣΤΟΝ ΚΑΙ ΑΙΔΗΜΟΝΑ, οὐδὲν ἄυτὴν ὤφειλες. "But it is sufficient, if each performs his own proper business. Now, if you have prepared for your country, one honest and conscientious member of it, have you done it no service?"

EPICTETUS.

† Ἄνθρωπος δὲ, ὡς φάμεν, ἥμερον, (ζῶον) ὅμως μεν ΠΑΙΔΕΙΑΣ ΤΗΣ ΟΡΘΗΣ τυχὼν και φὺσεως ἐυτυχοῦς, θειότατον ἡμερώτατον τε ζωον γίγνεσθαι φιλεῖ. ΜΗ ΙΚΑΝΩΣ ΔΕ Η ΜΗ ΚΑΛΩΣ ΤΡΑΦΕΝ, ΑΓΡΙΩΤΑΤΟΝ ὁπόσα φυει γῆ. "Man, as we said, is a tame animal; indeed, when he has the advantage of a right education, joined to a happy natural disposition, he usually becomes the divinest and the gentlest of all animals; but not sufficiently or not properly educated, the wildest beast on the face of the earth."

PLATO.

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SECTION XXXVIII.

ON GIVING BOYS A SENSE OF RELIGION.

Ου γὰρ ἐστι περὶ ἕτου ΘΕΙΟΤΕΡΟΥ ἂν ἄνθρωπος βουλεύσαιτο, ἢ περὶ παιδείας, καὶ τῶν ἀυτοῦ, καὶ τῶν αυτοῦ οἰκείων. "It is not possible that a man should deliberate on a diviner subject, than on the proper method of bringing up his own children and those of his family." PLATO.

INSTRUCTION in religious and moral principles ought to come from a parent. For this reason it is, perhaps, that in many schools there has been no provision made for it, and that boys have been well acquainted with the classics, and at the same time ignorant of the most obvious doctrines of religion.*

But, as it often happens that parents have not opportunities to give attention to this point, and indeed, when their sons reside at schools, and at a distance from them, cannot take this office upon themselves, it becomes necessary to set apart, in places of education, some time for religious instruction. It should by no means be neglected; for if the mind is not early tinctured with religious ideas, it will not afterwards admit them without great difficulty.

The properest day is obviously the Sabbath. I need not insist on the constant attendance of the pupils at church. That duty is, I believe, never neglected in reputable schools. But in the evening, or in the intervals of divine service, instruction may be given in private with great advantage. Various methods have been introduced; but I would still

* Yet after all the boasts of science, philosophy, polite learning, and whatever constitutes a liberal education, there is nothing which renders the mind so truly liberal as rational religion, or the generous and sublime doctrines of unsophisticated Christianity.

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adhere to the church catechism with a few alterations. Let it be learned by heart, and explained in the most familiar manner by the instructor. One of Secker's lectures should be slowly and attentively read with remarks and explanations, and the whole should conclude with a chapter of the Old or New Testament properly illustrated.

The number of books written on purpose to introduce young people to religious knowledge, is infinite: I would confine the attention of the scholar to the Catechism, Secker's Lectures, Nelson's and Bishop Wilson's Works, and the Bible.*

Many persons have objected to the long established method of teaching children to read, by using the Testament: they rather wish, that they should be initiated by Æsop's Fables, or some similar book. For my own part, I know of no book so well adapted to this purpose as the Testament. The language is remarkably easy and familiar; and I will add, that the matter is entertaining to children. The easy narrative pleases them, and I know of no one inconvenience which can result from the usual practice. Possibly some advantages may attend it. It may impress on the memory many scriptural passages, which would never be properly attended to at another age. If we really believe the gospel, we can never object to giving the young mind its first tincture of letters from the evangelical writings.†

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* "He who said he would not read the Scriptures for fear of spoiling his style, showed himself as much a blockhead as an atheist; and to have as small a gust of the elegancies of expression as of the sacredness of the matter." DR. SOUTH.

He alludes to the celebrated Bembus.

† Many objections are very warmly urged against this practice, by those whom we have no reason to suspect of deism. But our Saviour paid a most affectionate attention to children, and the simplicity of

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Perhaps the growing neglect of this and other practices of our forefathers, may in some measure account for the prevalence of irreligion.

But as religion appears to me to be an object of sentiment or feeling, as well as of the understanding, especially at a childish age, I should take more pains in inspiring a pupil's heart with a glow of devotion, and with religious affections, than in furnishing the intellect with doctrines,* opinions, or matters of fact, unconnected with morality and sentiment. Let him be taught not only to call the Supreme Being his Father, but to love and revere him with a piety truly filial.

The best method of effecting this purpose, is to let him learn prayers composed in a pathetic, and at the same time rational manner, and repeat them morning and evening.† Passages from the Psalms should also be learnt. Mrs. Talbot's devotional pieces may be advantageously perused, and a well-written hymn, or other religious composition in good verse, may be occasionally committed to memory. Care must be taken, that the proper warmth of devotion deviate not into enthusiasm. There will be no danger, if improvement of understanding keep

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his gospel is congenial to the simplicity of the young and unpolluted mind. He who has not read the gospel in his infancy, may probably be too much disgusted with its simplicity, and acquire a taste too depraved to read it afterwards with due veneration.

* Volo autem hisce dari operam, non ut omnium controversiarum nodos sciat solvere discipulus ac subtilissimas teneat distinctiones; sed ut de fide suâ ex principiis sacræ scripturæ sit certus. *I wish those to be applied to, not so as that the scholar may know how to untie all the knotty points of controversies, and be master of the most subtle distinctions, but that he may be clear in his belief, from the principles of Scripture.* SCHEFFERUS.

† Nec frustra vocat exorabile numen. *Nor in vain does he call upon an exorable deity.* STATIUS.

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pace with improvement of heart. To acquire a due sense of the religion of the heart, will not be considered as a disagreeable task; like the study of that species of religion which is often taught by the injudicious. It will afford a very lively pleasure. The sentimental affections of boys are often extremely susceptible, and these will be powerfully exercised by devotion.

The business of a school should never commence or close without a prayer. Boys may appear to give it little attention; and indeed they will not always join in supplication with that seriousness and ardour which is to be desired. Yet sometimes the mind will be in such a tone as to be greatly affected with a proper prayer, and many will catch a spirit of devotion. Seeds will be sown, which, though they may lie a long while without germinating, will one day spring up, and bear fruit in abundance.

It is to be hoped, that there are no parents wicked and injudicious enough to have no regard to the religious education of their children? Religion will not only contribute to preserve their innocence, and draw down the blessing of Providence, but will afford them in adversity the best consolation, and at all times a pure and lively pleasure.

SECTION XXXIX.

ON THE UNIVERSITIES.

Adjecere bonæ paulo plus artis Athenæ.—Hor. lib. ii. epist. 2.

——— Kind Athens yet improved my parts
With some small tincture of ingenious arts.—Francis.

It is easy to perceive, that the English universities are in less repute than they were formerly. The rich and great, who, at one time, would on no ac-

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count have omitted to send their sons thither, now frequently place them under some private tutor to finish them, as it is called, and then immediately send them on their travels. There seems among all orders to prevail a discontent* on the relaxation of discipline, and the useless and frivolous exercises required for the attainment of academical honours.

I have myself resided long in one of the universities (and the sisters are much alike), and I have seen in it many evils. But I restrained my indignation, by asking myself the question, Where I could have been placed in this sublunary world without seeing many evils? I saw immorality, habitual drunkenness, idleness, ignorance, and vanity, openly and boastingly obtruding themselves on public view. I saw them triumphing without control over the timidity of modest merit. Many things appeared openly that deserved the warmest dissapprobation; but I still knew there were amiable and worthy characters, and excellent practices and institutions, which were not so generally noticed, because they

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* Some writers seem to think that universities are injurious to learning, and that instruction is likely to be best afforded, when the instructor is rewarded solely by the scholar. They would have no foundations, no fellowships, no exhibitions. I fear, with all the appearance of profound wisdom, these writers are not very solid thinkers. Have not these advantages raised thousands to literary eminence, by affording them opportunities? Have they not produced an infinite number of useful scholars, who else would have been condemned by poverty to mechanical labours? Do not great national establishments for the education of youth exclude those upstart pretenders, who would only mislead, by their ignorance and effrontery, the simple, generous, and unsuspecting? Do not the honours and emoluments of degrees, professorships, headships, and other distinguished offices, excite and reward literary excellence? I appeal for an answer to past times, if not to the present. Besides all this, ought not liberal instructors to be independent of the caprice of their pupils?

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did not force themselves on the attention, but were concealed in the shade of literary retirement. Like the modest flowret, they were over-run by the rankness of the weeds.

I could easily account for the evils I beheld. It was not to be wondered at, that so great a number of young men, just emancipated from school, and from a parent's authority, should break out into irregularities, when encouraged by mutual example. Their passions were strong, their reason immature, their experience defective. Pride, vanity, and the love of pleasure, urged them to any conduct that could either confer distinction or afford gratification. Many had money at command. These most devoutly followed fashion, (that demon which allures the vain with irresistible charms to all that is ruinous and ridiculous,) and were closely pursued by other young men of spirit, as they called themselves, who were obliged to contract a heavy debt to support their extravagance.* I believe, under the same circumstances, young men,

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* Considering the enormous expense of university education, occasioned by the influence of bad examples, and considering also the little emoluments of the inferior clergy, we must not wonder that many adopt the sentiments of an old writer, since few are philosophers:

"I had rather," said one, "make my childe a cobler than a preacher; a tankard-bearer than a scholar. For what shall my sonne seke for learnyng, when he shall never get thereby a living? Set my sonne to that whereby he may get somewhat. Do you not see, how every one catcheth and pulleth from the church what thei can? I feare me, one dai thei will plucke down church and all. Call you this the gospell, when men seke onlie for to provide for their bellies, and care not a groate though their soules go to helle? A patrone of a benefice will have a poor yngrame soule to beare the name of a parsone for twentie marke or tenne pounde; and the patrone himself will take up for his snapshire, as good as an hundred marke. Thus God is robbed, learnyng decaied, England dishonoured, and honestie not regarded." WILSON's Arte of Rhetoricke.

in any place, would exhibit the same appearances; and if there is too little restraint, and I think there is too little, the fault is not entirely in the defects either of the university or of the colleges, but in the age, which will not impose or bear restraint. There are university officers whose hands are invested with every power; and there is little doubt, but that the very glaring abuses which have arisen up, while it has lain dormant, will at last stimulate them to exert its full force.

When the discipline shall be restored, and the obsolete exercises abolished,* no places in the world

* The following is a plain and candid account of the exercises for a bachelor's degree in Oxford. The author of it, Mr. Napleton, of Brazen-nose College, from motives of respect to the university, in which he was a resident tutor, has not exposed the exercises to that ridicule which I think he could not but acknowledge that they deserve.

"I. Disputationes in parviso. This exercise is a disputation upon three questions, either in grammar or logic; to be held three days in every week, during full term, and to continue for the space of two hours, namely, from one to three in the afternoon. Every scholar is obliged to perform this disputation twice, and to be created senior soph, some time in his third year; and to repeat the disputation once in every term afterwards, to the end of his fourth year. He is moreover enjoined to attend it, when performed by others, during his second, third, and fourth years.

"This exercise is constantly held, as the statute directs; and occasionally superintended by the proctors, or the masters of the schools. So long as the magistrate is present, the disputation is maintained; but it cannot be supposed, during his absence, to be carried on with any great degree of vigour. The questions, as might reasonably be expected from their subject matter and frequent discussion, are trite and uninteresting. The senior soph, once in every term, comes into the school where the disputation is held, and proposes one syllogism: which being done purely to satisfy the letter of the statute, *juramenti gratia*, is commonly styled doing juraments. The article of attendance is, by universal consent, totally neglected and forgot.

"II. Answering under Bachelor. This exercise is a disputation upon three questions, in logic for the most part, but sometimes in grammar, rhetoric, ethics, or politics. It is to be held twice by every scholar,

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will be better adapted to a studious life than our noble universities. Much rust has been contracted in them by time, many evils deeply rooted, which cannot be eradicated but by the legislative arm; yet, with all their imperfections, I will maintain, that no place is able to furnish more advantages to the real student. In them are founded some of the finest libraries on earth; not only public libraries for the general use of members of the university, but libraries in each college, scarcely less convenient than if they were in the student's own apartment. In the uni-

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some time in his third or fourth year, and to continue for the space of an hour and a half. This disputation, as the title of it intimates, is held under the *moderamen* of a determining bachelor.

"This exercise is performed much in the same manner as the preceding; except that, as it is held in Lent, the schools are more frequently visited by the proctors and masters.

"III. Examination. The statutable examiners are three regent masters to be appointed, in rotation, by the senior proctor. Any other regent master may concur in the examination, if he pleases. The number of scholars to be examined in the same day or class, may not exceed six. They are to be examined in grammar, rhetoric, logic, ethics, and geometry, and in the Greek classics; they are also required to speak the Latin tongue with fluency. The vice chancellor and proctors are enjoined to attend examinations: the former twice in every term, the latter four times each, in order to see that they are duly and statutably carried on.

"The appointment of examiners, by rotation, has long since been disused; and the number of regents, constantly resident in the university, is so small, that it would be extremely troublesome, if not absolutely impracticable, to resume it. In the present method, the candidate solicits three masters to be his examiners and then obtains the proctor's appointment or *liceat*. The masters usually permit him to chuse his own classics. It seldom happens that more than two or three candidates are examined in the same day, frequently only one. —The statute lays no injunction upon scholars to attend examinations, and it is become rather unusual so to do. No other master ever assists at the examination, and it is become rather unusual so to do. No other master ever assists at the examination, besides those appointed in the *liceat*."

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versity at large, professorships established with ample stipends; in colleges, tutors and lecturers. The buildings convenient, elegant, spacious, airy. The apartments of students for the most part handsome and commodious, silent, retired, and in every respect fitted for a life of study. Gardens and groves, delightful walks and rural retreats. Add to all this, that the high antiquity of the places, and the many great and learned persons who have issued from them, give them a most venerable air, and tend to animate the student with a generous emulation.*

But as this reform may be distant, and as, in the sincerity of my heart, I consider the sending a son thither at present, without particular precautions, as a most dangerous measure; a measure which may probably be destructive of his learning, his morals, his health, his character, and his fortune, if he has one; I think it a duty incumbent on me to point out, as well as I am able, the most likely means to save all these from destruction, and to obtain the natural advantages of these distinguished seminaries.

In the first place, boys should not be sent to the university so young as they often are. It is really cruel to let a boy of fifteen be precipitated into drunkenness and debauchery. By a too early en-

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* Cùm ea loca videamus, in quibus memoria dignos viros acceperimus multos esse versatos magis moveamur, &c. . . . Me quidem ipsæ illæ nostræ Athenæ non tam operibus magnificis exquisitisque antiquorum artibus delectant, quàm recordatione summorum virorum, ubi quisque habitare, ubi sedere, ubi disputare sit solitus. *When we see those places in which many memorable men have been conversant, we are more affected with the idea, &c. . . For my own part, our Athens does not please me so much by its magnificent buildings, &c., as by the recollection of its great men, where each of them used to lodge, to sit, to dispute.* Cic.

Locorum enim admonitu acrius et attentius de claris viris cogitare solemus. Cic.

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trance, his health may be injured, his peace of mind broken, his learning lost, and his morals depraved. Examples and opportunities for vice abound, and the inexperience, and want of resolution, characteristic of boys, will render it difficult to avoid contagion. There are instances of those who have gone through with safety, who entered at this early age: but they are few, in comparison with those who have sustained such injuries as they have long and severely felt. Every one, on putting on the academical dress, commences a man in his own opinion, and will often endeavour to support the character by the practice of manly vices. I advise, therefore, that no boy shall be sent to the university till he is nearly nineteen years old. An additional reason is, that, in four years, he may take a bachelor's degree; and four years bring him to the age at which he may go into orders, or enter with propriety into other professions. But when a boy enters at fifteen, he takes his degree at nineteen, and then waits till three-and-twenty without employment. This awkward interval is not often spent in the university, but in the country, and in the employments of a sportsman and man of pleasure. Four years of idleness must make great havoc in his learned attainments. Let it be considered how much more advantageously the four years from fifteen to nineteen would be spent in a well-directed school. Such a foundation would be laid in classical learning, as would scarcely ever give way, even though it should suffer a temporary neglect.

I am aware that all boys cannot wait at school till nineteen, because vacancies in scholarships, exhibitions, and fellowships, often summon them unexpectedly before that time. But I must exhort parents not to let their sons incur danger of moral and men-

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tal corruption, for the sake of adding a few pounds a year to their allowance. Where any considerable advantage of the pecuniary kind is to be obtained, I cannot expect, in these times, that it will be forgone; but every precaution must be used to obviate the ill consequences of embarking a boy without a proper pilot, on a wide and stormy ocean.

Whenever the circumstances of the parent will admit, a private tutor of character must be engaged. A compensation must be made him sufficient to induce him to inspect his pupil not only in the hours of study, but also of amusement; and I would give particular directions, that the pupil should associate with none but the private tutor, and those whom he may approve. A faithful tutor, who will thus condescend to watch the moral conduct of his pupil, will be far more desirable than a man of genius and learning, who will only attend to literary improvement.

I shall not prescribe rules for the conduct of academical study, but content myself with advising the parent to place his son under some ingenious and worthy tutor, and then to submit the conduct of his education at the university entirely to the tutor's direction. The college tutors are often, it is to be presumed, men of judgment, as well as learning and morals, and are well qualified to direct the student in every part of his conduct. It is at the same time to be lamented, that from the number of pupils usually allotted to one, he is incapable of paying all that attention to each, which a tender parent must desire. For that reason I wish a private tutor to be joined with the college or official tutor, whenever it can conveniently be effected. The private tutor, it must be remembered, should have the chief management of the pupil's finances. Scarcely any but

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those who have resided in the university, or are parents of pupils, can form an adequate idea of the many evils of every kind and degree, which would be avoided by giving a prudent private tutor full powers to superintend the expenses of his disciple.

Under such restrictions, and with a few public alterations, I repeat, that no place is better calculated for studious young men, than these venerable seats of the muses, to which they have for ages resorted. To prove that they are capable of forming the greatest characters in every department, I appeal to the annals of my country. And I cannot help thinking, that their declared enemies, those who wish to destroy, or totally alter their constitution, are of that description of men who envy the advantages which they have never shared, or who, from an unfortunate mode of thinking, endeavour to overturn, without discrimination, all the ancient establishments, civil and ecclesiastical.*

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* In the above section I have only taken notice of the English universities. I am not experimentally acquainted with any others; but I know that great pains have been taken to recommend the Scotch and foreign universities, to Englishmen.—They certainly can be superior in no other respect but strictness of discipline. I believe Europe cannot produce parallels to Oxford and Cambridge, in opulence, buildings, libraries, professorships, scholarships, and all the external dignity and mechanical apparatus of learning. If there is an inferiority, it is in the persons, not in the places or their constitution. And here I cannot help confessing, that a desire to please the great and bring them to the universities, for the sake of honour and profit, and other political motives, causes a compliance with fashionable manners, a relaxation of discipline, and a connivance at ignorance and folly.

I will only add one more caution before I leave the subject of literary advice. Let not the scholar think his education finished, when all the forms of it are completed. Let him not close his books as soon as he has relinquished his tutor. Improvement is the business of life; and his days will pass away pleasantly, who makes a daily addition to his ideas. But he who deserts his books, from a common and mistaken

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SECTION XL.

APOLOGETICAL REMARKS ON THE FREEDOM USED IN CENSURING THE UNIVERSITIES.

In entering on the subject of our universities, I am sensible that every step is attended with danger. I cannot speak of them truly without speaking of them censoriously. But the attachment of those, whom interest has long connected with them, or who are officially employed in supporting their credit, will not fail to excite a warm resentment against him who ventures to expose to public view the abuses and corruptions which length of time has gradually introduced.

Convinced, as I am, that evil tongues abound, and that envy and ignorance are prone both to misunderstand and to misrepresent the best motives and the most laudable conduct, I think it necessary to

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notion, that after a certain number of years spent in the usual forms, he is completed, will soon find that his books will desert him. Non e buono chi non cerca di diventar megliore. *He is not good who does not endeavour to become better.* He will have renounced one of the best modes of spending *otium cum dignitate*, a respectable retirement. Some of the most important professions should not be, as they often are, merely *a gentle retreat for idleness;* nomine magnifico, segne otium. TACITUS.

I hope I may take the liberty to give it as my opinion, from a sincere desire to prevent evil, that students should not in general reside more than seven years in any university. Secluded from the pains and pleasures of sympathy, and from social and family cares and satisfactions, they sink into a selfishness and indolence, no less fatal to enjoyment than to improvement. Those, however, who are really and not nominally alone engaged in teaching, in lecturing, or in superintending morals, may certainly reside without local injury, as long as their circumstances and inclination shall require. All others are most truly characterized by the appellation of the *Drones of Society*, ignavum pecus.

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shield myself from the fiery darts of the calumnious, by a solemn declaration, that, unless my heart deceives me, I write not the dictates of spleen or of personal animosity.

The arts of worldly wisdom and of interested cunning are almost powerful enough to destroy both the reputation and the peace of any individual who, in the prosecution of an honest purpose, advances opinions inimical to their concealment or success. There are always multitudes ready to raise a tumult when their craft is in danger. I can bear both their secret and open attacks with patience, and will only endeavour not to deserve them. I should be concerned, if any candid mind, divested of local and interested prepossessions, should misconceive my intention. For the sake of avoiding their misapprehensions, I enter into this explanation. Secret and causeless enemies, I can neither oppose nor convert; but must leave them to the punishment which malignant sentiments inflict on the bosom which is so unhappy as to entertain them.

I produce observations founded on facts. Let those who would controvert the observations, or revile the observer, first disprove the facts.

I am perfectly convinced, that there are now in the universities, men as good and as learned as others who are not in it, and who never were; but still I contend, that the general tendency of those institutions, as they are now conducted, is rather favourable to the diffusion of ignorance, idleness, vice, and infidelity, among young men.

But the censure of the universities, in their present state, is by no means my ultimate scope. It is but incidental and collateral. I suggest hints for an education which depends not on local circumstances,

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but which may be pursued in any place, where tutors and books are not deficient. Few, I conjecture, will be so unphilosophical as to assert, that opportunities for mental improvement are confined to the walls of colleges, or to the banks of the Cam and the Isis. A village retreat is preferable for the purposes of study to a populous town, abounding with temptations to expense, to idleness, and to vice. A competent number of books must be provided, and the superintendent should be a man of known and approved character.

I mean this studious retreat but as a temporary expedient, to continue only till the discipline of the universities, both moral and literary, shall be reformed. The universities are certainly furnished with many advantages which cannot soon be equalled in other places. When the abuses which time and neglect have occasioned shall be corrected, I think it by no means advisable, that the noble buildings, libraries, and foundations of various kinds, should be abandoned. They may still be a national honour, and contribute to the national welfare.

Perhaps it might be advantageous if the colleges were dispersed; if their revenues were employed in building and supporting separate colleges in various parts of the kingdom. Each college is in fact a little university. I am not so venturous as to recommend such a dispersion, nor so vain as to suppose it likely to take place in consequence of my recommendation. If it should ever take place, it must be when the hand that writes this page shall be united with the dust.

Such a project may appear visionary; not so is the wish to see the universities, as they are now situated, contributing all that their peculiar advantages seem to promise, towards the advancement of

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the national learning, morals, and religion. Such an alteration I do not despair of seeing. I am informed that several improvements have been lately made, and several absurdities relinquished. I know too much of human nature to suppose, that the credit of these improvements will openly be allowed to any suggestions of mine; and I am too unambitious to contend for the honour. If the improvement is by any means produced, I shall rejoice, for the sake of that learning and those arts which I have loved.

But even in the present state of the universities, a young man who leaves his school with a good disposition, and a competent share of preparatory learning, may derive great advantage, if he is not deficient in private application. Well-directed study will produce improvement in any place. A sensible and well-disposed young man may make use of the advantages of our English universities, and at the same time despise those absurd exercises and customs which disgrace them. The misfortune is, that young men, who leave their school with these amiable and estimable qualities, are by no means equal in number to the ignorant and vicious, to those who, coming to such defective places of education as the universities of England, find their ignorance no disadvantage and their vices no dishonour.

The hints which I have suggested in various parts of this work, are intended to be beneficial to young men devoted to study, wheresoever they fix the place of their studious residence. I address them with the faithfulness of a friend: and while I serve them in their pursuits, and promote their real happiness and improvement, I will contentedly bear every calumny and every species of ill treatment, which the freedom of my expressions may bring

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upon me, knowing that a few years will place me out of the reach of human persecution, that the evil will be but transient, and that the good, if I shall be happy enough to produce any, will continue its beneficial effects both on myself and on those whom it was designed to serve.*

SECTION XLI.

ON THE PREJUDICES THAT WILL BE FORMED AGAINST ANY WRITER WHO PUBLICLY CENSURES THE UNIVERSITIES.

THERE are in all departments certain prepossessions which operate on the understanding like the shutters of a window on a darkened chamber; and, till these are thrown aside, the light of truth, however strong, will not be able to find admission.

Many causes contribute to prepossess men in favour of the universities, independently of rational conviction. Antiquity has a wonderful effect in fascinating the most perspicacious eye. We enter at the universities in the age of youth, health, and vigour, when every thing appears to us in its most pleasing colours; at an age, when we are gratified by laxity of discipline, and by no means inclined to censure the want of severity.

In the course of ages many families are become attached to certain colleges, in which their relations have been advanced to profit and honour. A desire

* Men of the world, who follow the opinions of Machiavel and Mandeville, laugh at all schemes of reformation, palliate vice, and justify folly; but it was the design of universities to counteract the prevalence of such principles. They, I conceive, were to be the salt of the earth, to preserve the whole mass from corruption; "but if the salt have lost its savour, it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." Matth. v. 13.

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to tread in their steps, and to make use of the universities as the ladders of ambition, induces many to connive at faults which they cannot but behold, and in their hearts disapprove. The universities, it must be owned, are conspicuous places, like cities built on a hill. The eyes of the public are naturally turned to them, and many have been elevated to the highest rank of preferment by gaining a distinction in them, with a degree of merit which in another place would have passed away unseen and disregarded. To be the bottle-companion, fellow-collegian, or tutor of those who possess influence in the disposal of preferment, has been found one of the most effectual methods of arriving at it. No wonder, therefore, that those who find an university so useful, should be quiescent on the subject of its defects, and should wish to continue it in its present state, at least till the golden object is obtained.

Many in the middle ranks are gratified with the advantages of fellowships, scholarships, and exhibitions, and consider the university not so much in the light of a place in which philosophy is to be studied, as where an easy livelihood is to be obtained. I censure not the object in those whose circumstances render it necessary to seek a maintenance for their children with more eagerness than opportunities of improvement. I only mention this as one among the many causes which attach the minds of multitudes to the university, independently of all ideas of moral and literary advantage.

Indeed it would be tedious to enumerate the various prepossessions in favour of the universities even in their present most imperfect state, which must operate in rendering the task of censuring them always invidious and often unsuccessful. Whoever should undertake to propose a reformation

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of the universities would certainly meet with much opposition. A reformation cannot be commenced even in a vestry, a wardmote, or a turnpike meeting, without exciting some among the malignant passions; much less in an university, where so many are really capable of judging for themselves on all subjects, and so many are interested in the continuance of abuses.

With respect to myself, I cannot flatter myself that I shall not offend. Many will attribute whatever I say to some sinister motive; not only with a view to render it of no effect, but to retaliate.

The pride of many individuals exalted in rank, and advanced in age, will take the alarm, when they find customs and institutions which they have sanctified with their approbation, stigmatised with public censure. These will not fail to attribute all that is said to an unbecoming arrogance and presumption. They will endeavour to silence the voice of complaint, by an affectation of contempt, while they burn with anger.

Others, who feel themselves very comfortable in the enjoyment of opulent indolence, will attribute every thing advanced in this book to officiousness and unnecessary intermeddling; to a restless vanity, to a turbulence of disposition, to a love of innovation, and to a desire of obtaining the honour of introducing improvement.

Some will pretend to discover, by the superior sagacity of their minds, that the whole is the effect of envy, malice, or resentment; and that the proper method of suppressing it is to neglect it. Notice, they will add, will only give it a degree of consequence, which of itself it could not easily attain.

Among other modes of attempting to render my animadversions ineffectual, I entertain no doubt but

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derision will be called in as a powerful auxiliary. The universities have long availed themselves of this weapon of self-defence. The common rooms of Oxford abound with wits, from the punster and acrostic manufacturer, to the scoffer at all reformation. But the world is too rational to be guided in its opinions, in matters of importance, by a jest. Argument must be opposed to argument, and fact to fact, or else the scorner may sit in his chair, and exercise his scorn without injury to any one but himself. Great laughers may be very entertaining companions in a common room; but sober and rational parents, whose hearts are concerned in fixing the place of their sons' education, will detest that levity which can trifle with a business of the highest moment.

A thousand efforts will be made by the artful and the malignant, to prevent this censure from obtaining that authority, which, as it is founded on truth, it ventures to demand. But all that malice and artifice can effect, I have professed myself ready to bear, if I can ultimately be the instrument of producing such good to the community, as the reformation of the universities, and a rational system of education, cannot fail to produce. I will say with the ancient, "Strike, but hear."

I advise the candid reader to attend to facts and rational conclusions. I take the liberty of cautioning him against the overbearing authority of great names and high stations. If what I say is true and just, let him not regard the person or the station of him who says it, but let him honour truth whencesoever it originates. Time will remove prejudices, and the truths which I advance will force their way, when the opposition of pride and passion shall have subsided.

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SECTION XLII.

ON THE ORIGINAL INTENTION OF UNIVERSITIES.

Antiquam exquirite matrem.
Enquire after the origin of your alma mater. VIRG.

AT a time when books were scarce, and men, who knew how to make a proper use of them still more uncommon, it became expedient, that those who wished to enjoy opportunities of reading and oral instruction united, should assemble in one place, where celebrated books and tutors were collected, and whence advantage might be derived to a great number of students from a few instructors. A torch was illuminated in some convenient situation, and all who wished to partake of the light crowded around it. A fountain was opened, and thousands assembled to draw water, which they carried away to their several places of abode, and dispensed for the refreshment of the thirsty.

To give a permanency to a place from which so much advantage was derived, libraries and professorships were gradually established. Many were desirous of making some return for the benefits they had received. Books were given and pecuniary legacies bequeathed, till what began in poverty, flourished at last in abundance.

The scholars originally resided in private houses; but many inconveniences were found to arise from this practice; and therefore halls and colleges, or separate buildings appropriated to students, were in process of time erected. The charity and piety of founders and benefactors were desirous of adding perpetuity to the houses which they established, they therefore bestowed estates for their support. Fellowships and scholarships, which were originally

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sought solely for the opportunity of study, now became objects of pursuit for the sake of interest. From this period universities began gradually to degenerate. They maintained great numbers, who neither studied, nor concerned themselves at all in superintending the studies of others. As such persons possessed no literary taste, they found no pleasure in literary employments; they therefore closed their books and sought ease in idleness, or gratification in vice. Still, however, it happened, that many among a very large number, had acquired such a love of learning, that no allurements to indolence could prevail with them to relinquish the pleasure of improving in knowledge. Many valuable characters, therefore, were formed, and many literary productions at various times appeared. These, shining like stars in a gloomy atmosphere, attracted the notice of the distant spectator, and prevented him from attending to the multitudes of those who slumbered in the cells of a college.

The university had provided not only pecuniary allurements to invite students, but, attending to the maxim that honour is the nurse of arts, had devised certain distinctions, or degrees of honour, to which privileges and immunities, as well as reputation, were annexed. These, it may be supposed, were at first bestowed with some regard to the respective merits of the candidate who wished to possess them. They, therefore, gave considerable credit in the living world, as well as in the precincts of the university. But as the gift involved in it an honour, so the refusal conveyed a disgrace; a disgrace which operated fatally on the prosperity of him on whom it fell. The world neglected and despised him, whom the university had refused to decorate with graduation. This became a severe punishment:

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the university observed it, and began to relax something of her strictness. Men of moderate attainments, in consequence of this relaxation, reached academical honours with as much ease as men of learning and genius. Academical honours lost something of their value. Time still farther relaxed the rigid scruples of the original dispensers of the honours; and at last, not only men of very little merit, but men of no merit at all, came from the university into the world, adorned with every grace which the alma mater, in the abundance of her good nature, could bestow. After this revolution had taken place, it is not wonderful that the world began to lose its reverence for those university degrees, which it once considered as the infallible criteria of literary desert. They still, however, evinced, when regularly taken, that the graduate had been a member of some university; and this turned the scale in his favour, when weighed against a competitor who had never had an academical education. The last fatal blow given to university honours, was the practice, which has become more common in this age than in any other, of sending diplomas from inconsiderable universities to mechanics or tradesmen and to persons, who had never been within the limits of the places from which they derived their illustrious honours.

When universities are so sunk in the public estimation, when it is not honour, but profit, which fills the colleges of which they consist, it is not wonderful that they cease to produce the most respectable characters either in the civil or literary republic. That this is now the case, the world has already complained. It is justly observed, that though it is true that many great men in the church and the law have been members of Oxford or Cambridge, yet that the most respectable never resided there long,

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and that they derive their right to be called members of those universities, chiefly from retaining their names in a book, in which all the members are enrolled. Unless, therefore, this circumstance possesses a secret and supernatural influence, they cannot have derived from the universities that excellence which so spendidly adorns their characters. The truth is, that under Providence they derived it from themselves, and from virtues and excellencies totally independent of local opportunities; but they entered as members of the universities, in compliance with the customs of their country, and as a compliment to long established and well intended institutions; wishing to make connexions, and perhaps originally hoping to derive peculiar advantage from places so celebrated for education.

As books are now multiplied, and men able to afford instruction dispersed all over the kingdom, it is evident that the principal cause of establishing universities in an age when both books and instructors were scarce, no longer exists. Let them therefore be reformed, and rendered really useful to the community, or let them be deserted.

SECTION XLIII.

ON THE PRESENT STATE OF THE UNIVERSITY OF OXFORD.

"Another defect of great importance, is a neglect of governors of universities, with regard to consultations, and of princes, of visitations; to observe with diligence, whether the readings, exercises, disputations, and other academical customs, anciently instituted, should be still continued, changed, or reformed; for as in all precedents, if the times wherein they began were dark or ignorant, it derogates from their authority; and, as most customs and orders of universities began in obscure and ignorant times, it is the more requisite they should be re-examined." BACON.

THE chief inducement to an entrance in the universities of England consists at present of a desire

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to obtain the lucrative advantages of scholarships, fellowships, studentships, professorships, or other offices; or to possess the nominal honour of what is called a regular education. There are few who will say, that they go to an university solely because they believe that they shall there be able to acquire such a species or such a degree of knowledge, as they might not acquire in any other place, where a competent number of books can be procured for use. I will take a cursory view of the university as it is at present constituted, in order to see whether it deserves disesteem.

The university is governed by a Chancellor, who, being a great statesman, is not expected to bestow his time or attention on academical government. Indeed, supposing him to be quite disengaged, the customs of the university have rendered his interference in a great degree unnecessary. It is rather an honorary than an efficient office, and considered only in this light, it is certainly a very proper office. The Chancellor usually both gives and receives dignity from the university. He is generally chosen because he is a minister of state with great patronage.

The Vice Chancellor, who is always a resident head of a house, is an officer with sufficient employment. But his activity is principally conversant in the conservation of external formalities. He presides in the convocation, and transacts a variety of business relative to the taking of degrees: but I never could discover that he is much engaged in any superintendence immediately conducive to moral and literary improvement. Indeed I have often lamented, that men of great ingenuity, and whose abilities might have contributed greatly to render the university an efficient place of education, have been condemned to the long and tedious formalities of this

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office as now conducted. He usually appears with dignity; and no other reform is required in this office, than that it should be less occupied in the disgustful trifles of obsolete exercises and forms, and more in the production of actual benefit to the students, who repair to the university for substance and not for shadows.

The Proctor's office is a most excellent institution, and I believe it is often executed with equal judgment and candour. During the time of my own experience at Oxford, I own it appeared rather wonderful that more frequent reprimands were given by the gentlemen in velvet sleeves, the distinguishing garb of these officers, to trifling neglects, such as the want of a band, or to the hair tied in a queue; to a green or scarlet coat, than to real and important irregularities. A man might be a drunkard, a debauchee, and a very ignorant person, and yet long continue to escape the Proctor's animadversion and penalty; but no virtue or regularity could protect you from his severe censure, if you walked on Christchurch-meadow or the High-street with a band tied too low, or with no band at all; with a pig-tail, or with a green or scarlet coat. "Sir," says the rigid disciplinarian, "you break the statutes, call upon me to-morrow morning, and I will punish you severely, as your offence deserves." These censures appeared in general trifling; they might however have been tolerated, as proceeding from a desire to preserve external decorum, the violation of which proceeds from very little things to great; but they could not but excite the indignation of every sensible observer, when he saw daily violations of the statutes, in instances which tend to ruin and infamy, pass totally unnoticed, or but slightly corrected for the sake of appearance.

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The Vice Chancellor and Proctors constitute the only public officers who superintend the university at large; and though there is much advantage in both, yet it must be confessed, that they are, upon the whole inadequate to the important effects which they were designed to produce. They are conversant principally in trifles, and in vexatious and childish formalities, which tend very little to essential advantage; or at least not so much as, considering the learning and virtue of the persons who sometimes support them, they might be expected to produce.

But every college and hall is in itself a little university. It has its head, its officers, its tutors, chaplains, fellows, gentlemen commoners, and commoners. The order of servitors (an order which disgraced the common sense and humanity of those who instituted it) is nearly extinct. It was a painful sight to see young men of liberal education with gowns on their backs, serving beer and cheese to their fellow students, who often were in no respects their superiors, but in the good fortune of being able to procure a scholarship or exhibition. I have no doubt but that the liberal sentiments of this age will soon abolish this order in the few colleges who still retain it.

The heads of colleges are usually married men, settled for life in the university, and living in apartments similar to private houses. Their time appears to be occupied in the common manner in which genteel families amuse themselves. The little business which they are obliged to perform consists chiefly in superintending the affairs relative to the revenues and finances of the college. They read no lectures, and they seldom trouble themselves with a personal interference in the preservation of essential discipline.

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This work belongs to the Dean's office; which is annual, and commonly filled in regular rotation. The Dean takes care that the students go to chapel, and that they are not openly and flagrantly guilty of such irregularities as he cannot avoid observing. As the office is but for a year, and the emolument but small, he seldom chuses to incur the odium of being a disciplinarian; and of inspecting, with any peculiar vigilance, the conduct of the juniors. Indeed, as the headship and many other emoluments are in the gift of the fellows, he is often very attentive to court the favour of the young men who are to succeed to fellowships, and who may afterwards reward his negligence by conferring on him the honourable and profitable office of a principal. So that, upon the most accurate examination, I am able to pronounce, that the Dean's office is chiefly employed in the preservation of external forms, and contributes very little to preserve the moral purity or studious habits of the young men who are just come to the college.

The office of a College Tutor is usually lucrative, and ought to be honourable. The pupils are summoned to lecture four or five times in the week. They attend one hour each time. If the lecture be a classic, one of the pupils construes it with little interruption; and if it be in logic, metaphysics, or geometry, the tutor reads his hour, and the pupils yawn. If, indeed, the little improvement they apparently derive from such perfunctory lectures arises from their own supineness, themselves only are justly culpable; but if, as I suspect, their very supineness usually arises from the indifference and dulness of the tutor's manner, I cannot help thinking that the mode of giving college lectures stands in great need of alteration. And, upon the most impartial review, I fear I must pronounce, however I may in-

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cur the displeasure of those who are interested, that this office, like all the others, is chiefly active in saving appearances; and that it is insufficient, as it is now conducted, for the purpose of literary improvement, and the preservation of the pupil's good morals, finances, and character.

With respect to the present state of learning in the universities, I am certain I should be destitute of candour, if I asserted that the most conspicuous characters in them are deficient in this prime requisite of an academical life. But I appeal to facts for an answer to the question, whether or not the cause of learning is supported best by resident members of the university? As to non-resident members, men of learning, who keep their names in the books, but who have spent a very little part of their studious age in the universities, I cannot help thinking it unfair to bring their excellencies and their performances as proofs that the university affords any peculiar opportunities for illustrious eminence in literature. I must consider the universities as public establishments intended to produce a public benefit in return for the privileges, exemptions, and opulence, which they enjoy. In what does the peculiar advantage consist? Point out the benefits which might not be derived from other quarters, enjoyed in other places, and with less inconvenience, less expense, and more beneficial effects, both to individuals and to the community.*

* I wish it to be remembered, that these remarks were made many years ago, [1780.] If they are severe, I have only to say, that they were intended, as physicians use caustics in desperate cases, to remove great and inveterate evils. I believe they have, in some measure, succeeded; for Christ Church college, which at that time (whatever might be the cause) was notoriously neglected, has become, under a Bagot and a Jackson, a house of excellent discipline.

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Where depravity of morals is remarkable, the purity and ardour of religion are not likely to prevail. It would be uncharitable to say, that the universities are remarkably irreligious. I know many members whose piety is equal to their learning, and both of them exist in a high degree; but, at the same time, there is too much reason to believe, that infielity is gaining ground in the very places which were consecrated to religion and its support. The pupils are indeed compelled to attend the chapels, in some colleges, not less often than four times in the day; but this, so far from promoting religion, seems really to retard or injure its growth; for in consequence of the frequency of the prayers, they are read in a hasty and irreverent manner; and the young men, from being compelled to go to chapel at unseasonable hours, when they feel no impulse of devotion, gradually form a habit of indifference to all religious offices, and attend at prayers for the sake of form, or that they may be seen to be in the college, like soldiers at the calling of the muster-roll.

In no places of education are young men more extravagant; in none do they catch the contagion of admiring hounds and horses to so violent a degree; in none do they learn to drink sooner; in none do they more effectually shake off the fine sensibilities of shame, and learn to glory in debauchery; in none do they learn more extravagantly to dissipate their fortunes; in none do they earlier acquire a contempt for their parents; in none do they learn so much to ridicule all that is serious and sacred; in none do they incur greater danger of ruining their health, fortune, character, and peace of mind; in none can they be less soberly brought up to the sacred function, or to any other useful and honourable employment.

If then this be the case, and there are a thousand

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living proofs who can attest it, is the university a place proper for the education of Christian clergymen? I verily believe, that much of the corruption of morals, and unbelief of religion, which is now visible throughout the nation, is derived from the ignorance, carelessness, and vice of clergymen trained in the universities of England. The foul fountain has poured its polluted streams over the country; the people have tasted, and have been poisoned with the draught.*

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* "See then! the quiver broken and decay'd,
In which are kept our arrows. Rusting there
In wild disorder, and unfit for use,
What wonder, if discharg'd into the world,
They shame their shooters with a random flight,
Their points obtuse and feathers drunk with wine.
Well may the church wage unsuccessful war,
With such artillery arm'd. Vice parries wide
Th' undreaded volley with a sword of straw,
And stands an impudent and fearless mark.
"Have we not tracked the felon home, and found
His birth-place and his dam? The country mourns,
Mourns, because every plague that can infest
Society, and that saps and worms the base
Of th' edifice that policy has rais'd,
Swarms in all quarters; meets the eye, the ear,
And suffocates the breath at ev'ry turn.
Profusion breeds them; and the cause itself
Of that calamitous mischief has been found:
Found too where most offensive, in the skirts
Of the robed pedagogue. Else, let th' arraign'd
Stand up unconscious, and refute the charge.
So when the Jewish Leader stretch'd his arm,
And wav'd his rod divine, a race obscene,
Spawn'd in the muddy beds of Nile, came forth,
Polluting Eygypt. Gardens, fields, and plains
Were covered with the pest. The streets were fill'd;
The croaking nuisance lurk'd in every nook,
Nor palaces nor even chambers scaped,
And the land stank, so numerous was the fry."

COWPER'S Task.

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Is it the properest place for the education of gentlemen, who are likely to obtain a seat in the senate-house? If the most unbounded libertinism of sentiment and practice be a qualification for a senator, then let him be educated in an English university, as it is now constituted. Are those members of the senate, who have been educated at Oxford and Cambridge, the most distinguished for their wisdom or their eloquence, for their virtue and their good example?

Panegyrists may deny, in the language of rhetoric, the existence of many evils which are apparent to every accurate and impartial observer. And I have no doubt, but that some courtly flatterer, in the hope of favour and preferment, may rise up and bestow every eulogium which his invention can suggest on those very subjects which I have been led, by a regard to truth and the honour of the universities, thus freely to censure.

SECTION XLIV.

ON THE STATUTES OF THE UNIVERSITIES.

A YOUNG person cannot be entered or matriculated in the university of Oxford, without taking a variety of oaths.* I cannot but object to this prac-

* "The statutes of some colleges forbid the speaking of any language but Latin within the walls of the college; and direct that a certain number, and not fewer than that number, be allowed the use of an apartment amongst them; that so many hours in each day be employed in public exercises, lectures, or disputations, and some other articles of discipline adapted to the tender years of the students who in former times resorted to universities. Were colleges to retain such rules, nobody now-a-days would come near them. They are laid aside, therefore, though parts of the statutes, and as such included within the oath, not merely because they are inconvenient, but because there is

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tice, as it must teach him to think lightly of the most solemn asseveration that can be made between man and man, and the firmest bond of human society.

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sufficient reason to believe that the founders themselves would have dispensed with them as subversive of their own designs." PALEY.

I ask whether the founders then could object to the repeal of such statutes, and whether it would not be better to repeal them at once than to compel young men, or rather boys, to swear most solemnly to observe them, and then to explain away their violation of the oath and statutes, by talking casuistically about the animus imponentis, quis imposuit, et quo animo. This leaves a latitude that will enable an ingenious knave to violate oaths upon almost every occasion.

Lord Kaims* wrote a book entitled, Loose Hints upon Education. Speaking of oaths, he gives us the following loose hint:

"Custom-house oaths now-a-days go for nothing. Not that the world grows more wicked, but because nobody lays any stress upon them. The duty on French wine is the same in Scotland and in England. But as we cannot afford to pay this high duty, the permission (we understand) to pay Spanish duty for French wine is found more beneficial to the revenue than the rigour of the law. The oath, however, must be taken, that the wine we import is Spanish, to entitle us to the ease of the Spanish duty. Such oaths at first were highly criminal, because directly a fraud against the public; but now that the oath is only exacted for form's sake, without any faith intended to be given or received, it becomes very little different from saying, in the way of civility, I am, Sir, your friend, or your obedient servant."—Loose Hints upon Education, Appendix, p. 362. Edinburgh, 1781.

Archdeacon Paley, in a work which is used as a text-book in the university of Cambridge, speaks thus:

"There are falsehoods which are not lies; that is, which are not criminal; as—a servant's denying his master; a prisoner's pleading not guilty; an advocate asserting the justice, or his belief of the justice, of his client's cause. In such instances no confidence is destroyed, because none was reposed."—Principles of Moral and Political Philosophy, Book iii. part 1. chap. 15. London, 1790.

With such convenient morality, a prime minister, upon whose word, as Lord Kaims says of the custom-house jurors, nobody lays any great stress, may come into a court of justice on a state trial, where a man's life is at stake, and swear, that he cannot remember notorious transactions, in which he was himself active, and which make for the prisoner.

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* Lord Kaims was one of the Judges of Scotland.

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Besides subscribing to the articles, taking the oath of allegiance and supremacy, and an oath to observe the statutes of the university at large, he is obliged, if he is on any foundation, to swear another series of oaths, of which he knows but little; but by which he binds himself to observe every thing contained in the obsolete statute book of the college, which is not placed in his hands before the election, and is locked up ever after. I am certain that no young man can take these oaths, and perform what they require; but, as there is a kind of compulsion, I hope the sin will be found venial. If it is not, what is to become of the great numbers of those who have entered in the university since the requisition of these oaths, not one of whom could escape the snare? It is an inauspicious beginning of an academical course to be obliged to be guilty of perjury, before admission is allowed. The crime, I know, is explained away by learned casuists; but surely it cannot be necessary to require the continuation of a practice, which is confessedly attended with very little advantage, if any, but which justly gives offence to a great number of serious and judicious persons.

The statutes, of which a strict observance is required by the oaths, are of two kinds; those of the university at large, and those of particular colleges. They both contain a number of absurd and impracticable ordinances.

The statutes of the university at large are chiefly conversant in prescribing little formalities in the mode of taking degrees; such formalities as are attended for the most part with no advantage either

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With such convenient morality, a young man may take all the oaths required at matriculation, and on other occasions at the university, and mean no more than when he says, on meeting his inferior, your servant, sir.

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moral or literary. The few which concern the reading of lectures, and other business relative to learning, are never literally attended to, and often neglected entirely.*

The truth is, that in the revolutions of ages, time produces an alteration in study, in the objects of learned pursuit, and in the modes of education, as well as in every thing sublunary. The statutes ought to undergo a complete revision. They are too numerous; too trifling; too formal; requiring minute observances, and neglecting the weightier matters, such as are immediately connected with the actual

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* The following passage is the only one which the boy who goes to be matriculated reads, though at the same time he swears to observe all the customs and statutes of the university.

Statutum est, quod juniores senioribus, id est, nondum Graduati Baccalaureis, Baccalaurei Artium Magistris, Magistri itidem Doctoribus, debitam et congruam reverentiam, tum in privato tum in publico exhibeant; scilicet, ubi convenerint, locum potiorem cedendo; ubi obvii venerint, de viâ decedendo; et ad justum intervallum caput aperiendo, atque etiam reverenter salutando et compellando.

The under-graduates never do pay this respect to the bachelors, though they thus expressly swear to pay it, nor the bachelors to the masters. It would be thought rude in the university at large, if an under-graduate or bachelor were to cap (for that is the phrase of the place) a person of a superior degree, without personally knowing him. This respect is only paid to the Vice-Chancellors and Proctors. Then why make the poor boy swear that he will do what no one does, and what, if he were to do, he would be derided for? But here follows the salvo. The subsequent passage is included in a parenthesis in the statute book, and is read at the time of matriculation.

Si vero aliqui secùs se gesserint (si juniores fuerint, et qui nondum gradum aliquem adepti sunt) a Vice-Cancellario et Procuratoribus pro arbitrio corrigentur; vel pœna corporali (si per ætatem congruat), vel suspendantur a gradu, &c.

Now, as this reverence is omitted, and the penalty never exacted, why require the scholar to read this passage alone out of all the sections of the statute-book? Supposing this statute to be observed, yet surely something tending to more essential benefit than mere external forms might be read by the boy at his initiation.

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improvement either of the heart or of the understanding. I could produce a hundred instances in proof of these assertions, if I did not dislike the labour of transcribing obsolete statutes. It will be sufficient to refer the inquirer to the Parecbolæ, or excerpta e corpore statutorum Universitatis Oxoniensis.

With respect to the statutes of particular colleges, it is not easy to gain an accurate acquaintance with them. There are seldom above two copies of them, and these are kept in close custody, except on two or three days in the year, when they are read, for the most part, in a rapid and incorrect manner in the college chapels.

They certainly contain many excellent regulations; but it will be acknowledged by the very best friends of the universities, that they also contain many things which cannot be reduced to practice, many which ought not, and some which are so ridiculous as to take off that respect and veneration which should naturally arise in the minds of all those who are bound by oath to obey them.

Will any man venture to affirm, that a better code of laws than now subsists for the regulation both of the university at large, and colleges in particular, might not easily be composed? Will any man, in his honest zeal, or in his most interested regard for the statutes, venture to affirm, that it would not be easy to expunge the absurd and impracticable part, so as to relieve the minds of young men from the painful necessity of swearing to observe things which they know at the same time that they cannot observe, and the observation of which is neither exacted nor expected by the very persons who administer the oaths, and who, nevertheless, are bound by the same statutes, and by oath, to see them punctually observed?

In what consists the objection against a revision,

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and correction, and alteration of the statutes? Let us deal plainly and openly. Let them who possess most weight either from office or character in the universities, lay their hands on their hearts, and in the sight of God and man declare, that they do not believe the objections I make to the oaths and statutes to be well founded. If they cannot do this, (and I am confident I might, if I chose to use the word, defy them to do it,) why should they not employ their leisure and their ingenuity in the reformation of abuses which prevent some of the noblest institutions in the world from producing their just and legitimate advantages to the commonwealth?

"But shall we do it at your instigation? We cannot," says an objector, "pay you such respect as to attend to your admonition. You are a reformer, an innovator; and we will not give you consequence by giving you attention. We are adorned with the highest academical honours; some of us are advanced to ecclesiastical dignity; we are connected with the great favourites at court; and shall we take advice of any one who obtrudes it unasked, and who comes recommended by no other introduction than a profession of relating the truth, and promoting I know not what of public utility?"

To all this, and much more, which will not fail to be thought, though it may not be uttered, I answer, that I am by no means solicitous to be accounted the first promoter of academical reformation. So long as the reformation is produced, for the honour of letters and the improvement of education, I am contented. I withdraw myself, and all selfish considerations. If what I say be reasonable, let no prejudice against me retard its admission. I know it is common to affirm, that reformers usually stand in need of reformation themselves; and, if

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any one should apply this observation to me, I will most readily acknowledge its justice. I confess, with sincere humility, my own want of reformation; but if no improvements are to be made in national places of education till the persons who are the instruments to affect it are perfect, I fear the abuses and evils, which time has introduced, will never be corrected.*

Ye numerous parents, who have mourned in secret over your lost and ruined children, your injured fortunes, and disappointed hopes, I ask you, whether or not I err, when I affirm that the universities want a reformation? I abide not by the decision of cloistered doctors, or of those whose judgments are misguided by pride, prejudice, or self-interest.

SECTION XLV.

ON THE RESIDENCE REQUIRED IN THE UNIVERSITIES.

Annos septem consumpsit Athenis.
He spent seven years at the universities. HOR.

It is no less true than obvious, that short relaxations contribute to strengthen the tone of the mind. But I am certain that a long intermission contributes not only to obliterate the learning already received, but also to weaken the power of the understanding, and to retard the progress of improvement.

Nothing, therefore, could be worse contrived than the allowing of very short spaces to be sufficient to keep the academical terms. The vacations are thus

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* Dr. Humphrey Prideaux, a most respectable scholar and divine, drew up a plan for the reformation of the universities, at the desire of Lord Townsend, secretary of state to George the First. It consists of fifty-eight articles, some of them too strict and quite impracticable. See them in the Biograph. Brit. Art. Prideaux.

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lengthened, and may be said to continue, from the expiration of one term, not only to the beginning of the next, but to the time when it is necessary to be in Oxford for the keeping of the next, which is much longer.

For instance, suppose a fortnight to be kept in Act term, or in June. The student may then retire to his father's in the country, and amuse himself with rural sports, or less innocent pastimes in London, till about five weeks before Christmas. A month keeps the Michaelmas term. The pupil is then at liberty again till about a month before Easter. Then again till about the last three weeks in May; and once more till he keeps the fortnight in June;—and so concludes the academical year at Oxford; and the case is nearly similar at Cambridge.

Thus it appears, that a very short time is spent in the university by those members who do not reside from choice, or who are not confined by interested motives; such as the conditions requisite to procure a fellowship, or to preserve it. The majority are satisfied with taking a ride four times a year to Oxford, and spending there, in a most unsettled and uncomfortable manner, about thirteen weeks in the whole year. The frequent change of place, and change of ideas, cannot fail to dissipate the mind, which, if compelled to study for ten months on the same plan, would make considerable improvement. As things are now constituted, the young man is almost as unsettled at the university as if he were at an inn on a journey. He scarcely takes off his boots the whole time. He frequently borrows a room to sit in. He has often no books. He is contented with complying with a few foolish forms for the sake of his degree. He rides out every day, and is happy enough when his fortnight, three

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weeks, or month, is expired; then he mounts his hunter again, scampers home, and once more joins in the jovial rounds of dissipation.

Can any reasonable cause be assigned for requiring so very little a portion of time to be spent in a whole year at a national place of education? Would any parent fix his son at a school, where so short a time would be devoted to the business of study, and so long an one to idleness and mere amusement? He would be struck with the absurdity of such a plan. What then can induce the public to submit to so flagrant an abuse, but an attachment to old customs, a blind pursuit of those who have preceded? An attachment which cannot continue for ever, and which ought to be laid aside at this moment, when the university suffers greatly in the general opinion.*

It is true, indeed, that some are compelled to reside the whole year, or the greatest part of it; but of whom do they consist? of a small number, and those too such as are induced by a regard to interest rather than improvement, to continue at their colleges. They usually find their residence uncomfortable and unimproving; for there is little or nothing to be done in the vacations, except by choice. Few are so resolute as to overcome the temptations to indolence. Those who are active, are active in mischief, or in frivolous employments.

The whole business of academical terms, of residence, and of lecturing, requires an immediate and strict examination. There is not a single member of the university who can justly defend it as it now

* In Italy they have four months' vacation; in Spain, from Easter to the end of October. But even this, destructive as it is, is not so long a cessation as is enjoyed by the sect of Term Trotters in England. Quæ didicerunt dediscunt. Vide MURETI, Orat. 13. lib. 2. p. 315.

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stands. Few chuse to appear in the work of reformation, because it is usually attended with odium; but I believe, that even they who are most attached by local prejudices and personal connexions, will in their hearts agree that my observations are founded on fact.

A reformation in the affair of residence might be produced without difficulty. Common sense dictates, that the vacations should be but short. The engagements of the world are such that young men will always find excuses for frequent absence. Therefore, let not the university allow an absence which even the most dissipated confess to be too long. Let there be (I mean not to adopt the style of legislation) but one term, and let it continue, without interruption, from the first of October to the end of July. A week might be granted at Christmas to such as should not chuse to remain in the university at that time; and leave of absence, on reasonable causes, and for a reasonable time, should be allowed, during the whole of the term, by the head of the hall or college. But surely they who are appointed to instruct as tutors or professors should continue, in constant succession, the series of their instructions. The lamp, which is to enlighten a whole nation, should burn like the vestal fire, without intermission. There would then be a never-ceasing light afforded; and all, whose opportunities would permit them, might at any time enjoy its illumination. Many a valuable young man would rejoice in the opportunity of receiving, during two or three years, such instruction. At present, he goes to the university with high ideas of the place; but finds the instruction interrupted, the residence desultory, and a great deal of formal trifling in the place of solid utility. If he retain his love of virtue

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and of study, he finds his improvement must chiefly be derived from himself, from his own unassisted application. This, I am certain, is a common case; and if so, in what consist the local advantages of the place? With the use of a moderate library, he might do as well in any part of England, Wales, or Scotland. If this be the case, the next question will be, why all this expense? Why these endowments? Why this waste of time and of opulence? The public is egregiously deceived; and the deceit proceeds from places which were originally designed to be the fountains of truth, learning, virtue, and whatsoever is beautiful and laudable.

The effects of requiring a strict residence for the first four years would be highly advantageous. Many a parent, who has seen his son tempted by idleness to vice, and from vice to ruin, would have saved his child and his peace, if such a residence had been required as would have kept him from the temptations of a corrupt metropolis. Many a young man dates his perdition from the university vacations. He is held by no restraints. His passions are warm, his companions seducing. He hastens to the region of delight; for as such, from the error of inexperience, he is apt to consider London. Money must be supplied, and, if the father withhold it, it must be borrowed. The gaming-table is resorted to as a copious resource. Drinking is pursued as a relief from anxiety; and he lives and dies a wretch, who might have been an honour to his friends and his country, had he been restrained from schemes of expensive and vicious pleasure, by being compelled to residence and application.

The vacations which I recommend, are at a time when London is little frequented; at a time when public business seems to be suspended; and two

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months will be quite sufficient for the purposes of visiting friends and relations, and for all useful recreation.

If any prefer it, a month might be allowed in December, and another in August; but I have chosen both the months in the summer; because I am unwilling to lose a month in winter, when all the powers of the mind seem to be in a better disposition for study and advancement in literary excellence.

SECTION XLVI.

ON THE DISCIPLINE AND EDUCATION OF PRIVATE COLLEGES, CONSIDERED SEPARATELY FROM THE UNIVERSITY AT LARGE.

Ego te intus novi.
I know your internal constitution. PERSIUS.

I HAVE already said, and it has been frequently observed, that every college is in itself a little university. It has its own statutes, principals, deans, tutors, and all other officers necessary to constitute a separate society.

In private colleges, it must be owned that the abuses and absurdities of the university are often corrected and removed. But still there are many defects and faults in their constitution and conduct, which render them far less able to produce the good effects of a national establishment for education than they ought to be, considering the advantages which they undoubtedly enjoy. I mean the advantages of large revenues, well-furnished libraries, commodious habitations, and every other external assistance, in the pursuit of moral, literary, and religious excellence.

But fellowships are often considered by the senior resident fellows, not as places of discipline or education, but as convenient retreats for the enjoyment of

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luxury and the repose of idleness. In consequence of this idea, the pleasures of the table, and of horses and dogs, are commonly the chief objects of pursuit, even among those whose seniority ought to render them patterns of industry, frugality, and decency, to the junior members.

A young man enters at college, adorned with classical learning, and hopes to increase his store by the assistance and example of learned men, who, as his prepossessions inform him, take up their residence in houses consecrated to letters. He finds them, however, for the most part, little attached to literature, but employing their attention and time in the pursuit of vulgar enjoyments, such as the uneducated chiefly delight in; in the bottle, and in the joys of the chace. But what can such an example be supposed to produce among the young men? It produces a general neglect of laudable studies, and a general love of ignorant jollity and low amusements.

The lectures read in the halls of private colleges are generally like those of the university at large; short, perfunctory, and of little use to real students. The daily disputations are in the syllogistic style, and most contemptible both for manner and matter. The declamations, themes, and verses, usually such as a school-boy could equal; often stolen from books, most frequently handed down by tradition; and when they are original, which is indeed very seldom, they may, and often do abound with grammatical and other errors, uncorrected and even unnoticed by the officers who hear or receive them.

The lectures of the college tutor, given in his chamber, are seldom superior to those given to the higher classes of a good school. The lecture continues an hour; and the tutor is too often the only person who derives benefit from the whole formality.

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He indeed gains money; but the pupils lose their time.

As to the moral discipline, it is in many colleges totally neglected; in others only so far observed as to save appearances; and in none attended to in so constant and regular a manner as to preserve the young men from injuring themselves, in the most essential articles, whenever their inclinations lead them to be idle, vicious, and expensive.

There are no proper and efficient regulations in the colleges of Oxford, to restrain the expenses of young men from exorbitancy. So long as they appear at chapel, at lecture, and at dinner, they are allowed to enjoy, in all other respects, a state of liberty almost absolute. The intervals are usually spent on horse-back, in a boat, in a scheme of pleasure to some neighbouring town, or in sauntering or lounging, as it is called, about the streets of the city or the walks of its vicinage.

I cannot, without being minute and tedious, enter into all the ridiculous particulars which tend only to preserve little and useless forms. But, upon the whole, I am confident in affirming, that the colleges, in their present state, notwithstanding the many virtues, great learning, and exalted characters of many individuals who reside in them, by no means produce that kind or degree of good for which they were intended, and which they certainly might produce, if they were newly regulated. Like every part of the academical institutions, they are now filled with nominal matters, instead of those real and essential regulations, which in such places are justly required.

The effect is equally visible and lamentable. Many of those houses which the piety and charity of the founders consecrated to religion, virtue, learning, every thing useful and lovely, are become the

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seats of ignorance, infidelity, corruption, and debauchery. For in no part of the kingdom will you meet with more licentious practices and sentiments, and with less learning, than in some colleges. And let it be remembered, that these are the seminaries in which the clergy, who are to go out and instruct mankind, are formed, in the most susceptible periods of their lives. Has not the world complained of late more than ever of rakes, drunkards, and gamesters, in orders? Whence came they? From Oxford, and from Cambridge.*

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* "In colleges and halls, in ancient days,
When learning, virtue, piety, and truth,
Were precious, and inculcated with care,
There dwelt a sage call'd Discipline. His head
Not yet by time completely silver'd o'er,
Bespoke him past the bounds of freakish youth,
But strong for service still, and unimpair'd.
His eye was meek and gentle, and a smile
Play'd on his lips, and in his speech was heard
Paternal sweetness, dignity, and love.
The occupation dearest to his heart
Was to encourage goodness. He would stroke
The head of modest and ingenuous worth
That blush'd at its own praise, and press the youth
Close to his side that pleas'd him. Learning grew
Beneath his care a thriving vig'rous plant;
The mind was well inform'd, the passions held
Subordinate, and diligence was choice.
If e'er it chanc'd as sometimes chance it must,
That one among so many overleap'd
The limits of control, his gentle eye
Grew stern, and darted a severe rebuke;
His frown was full of terror, and his voice
Shook the delinquent with such fits of awe
As left him not, till penitence had won
Lost favour back again, and clos'd the breach.
But Discipline, a faithful servant long,
Declined at length into the vale of years;
A palsy struck his arm, his sparkling eye

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SECTION XLVII.

ON THE EXPENSES OF UNIVERSITY EDUCATION.

Magnum vectigal parsimonia.
Frugality is equivalent to affluence. Cic.

THERE is no topic more frequently discussed among those who are connected with the universities than the great expenses which attend academical education. Expense is a matter of which all are

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Was quench'd in rheums of age, his voice unstrung
Grew tremulous, and mov'd derision more
Than rev'rence in perverse rebellious youth.
So colleges and halls neglected much
Their good old friend, and Discipline, at length,
O'erlook'd and unemploy'd, fell sick and died,
Then study languish'd, emulation slept,
And virtue fled. The schools became a scene
Of solemn farce, where ignorance in stilts,
His cap well lin'd with logic not his own,
With parrot tongue perform'd the scholar's part,
Proceeding soon a graduated dunce.
Then compromise had place, and scrutiny
Became stone-blind, precedence went in truck,
And he was competent whose purse was so.
A dissolution of all bonds ensued;
The curbs invented for the mulish mouth
Of headstrong youth were broken; bars and bolts
Grew rusty by disuse, and massy gates
Forgot their office, op'ning with a touch;
Till gowns at length are found mere masquerade;
The tassel'd cap and the spruce band a jest,
A mock'ry of the world. What need of these
For gamesters, jockies, brothellers impure,
Spendthrifts, and booted sportsmen, oft'ner seen
With belted waist and pointers at their heels,
Than in the bounds of duty? What was learn'd,
If aught was learn'd in childhood, is forgot;
And such expense as pinches parents blue,
And mortifies the lib'ral hand of love,
Is squander'd in pursuit of idle sports

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judges, and with which most are affected; and those who are not qualified to determine on the subject of literary discipline, are capable of forming a judgment of pecuniary expenditure.

I venture to affirm, that there are no places in

And vicious pleasures; buys the boy a name,
That sits a stigma on his father's house,
And cleaves through life inseparably close
To him that wears it. What can after-games
Of riper joys and commerce with the world,
The lewd vain world that must receive him soon,
Add to such erudition thus acquir'd,
Where science and where virtue are profess'd?
They may confirm his habits, rivet fast
His folly; but to spoil him is a task
That bids defiance to th' united pow'rs
Of fashion, dissipation, taverns, stews.
Now, blame we most the nurslings or the nurse?
The children crook'd, and twisted, and deform'd,
Through want of care, or her whose winking eye
And slumb'ring oscitancy mars the brood?
The nurse no doubt. Regardless of her charge,
She needs herself correction; needs to learn,
That it is dangerous sporting with the world,
With things so sacred as a nation's trust,
The nurture of her youth, her dearest pledge."

"Some minds are tempered happily, and mixt
With such ingredients of good sense and taste
Of what is excellent in man, they thirst
With such a zeal to be what they approve,
That no restraints can circumscribe them more,
Than they themselves by choice, for Wisdom's sake.
Nor can example hurt them. What they see
Of vice in others, but enhancing more
The charms of virtue in their just esteem.
If such escape contagion, and emerge
Pure from so foul a pool, to shine abroad,
And give the world their talents and themselves,
Small thanks to those whose negligence or sloth
Exposed their inexperience to the snare,
And left them to an undirected choice." COWPER'S Task.

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which a young man may live and support a decent appearance on more moderate terms than in the universities. Whence then originates the complaint? Not from the necessary charges, which are really few and moderate; but from the luxuries and extravagancies which the fashion of the age introduces, and which the discipline, as it is now conducted, is not able to control. Where can any one dine so cheaply as in a college, if he will be content to dine in the hall, and in the collegiate manner? But this is become unfashionable, and therefore a dinner must be given in the private rooms, which cannot be done but at a considerable expense, and, if frequently repeated, will alone cost more than all the necessary articles required at the university. The expenses of horses, riding, hunting, with all the preparatory and consequent expenses, are often such as a man of considerable estate cannot easily support. The richer students, of almost every college, join in the hunting schemes of esquires in the neighbourhood; and there were few young men of fortune who did not keep horses in Oxford, especially after they had been prohibited by statute. The violation of an express statute evinces such a manly and genteel spirit, that few are able to withstand the temptation of aspiring to the honour. Those whose fortunes enable them to keep horses, lead others into the same extravagance, who cannot do it without incurring debt: and the expense of keeping a horse only is now more than formerly used to maintain a scholar, and pay for his books and his tutors.

Young men, who are entered at the university, often expend great sums in schemes of pleasure, and during the vacations, when they are not within the precincts of an university; but the whole is unjustly called the expense of university education.

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To obviate this evil, a longer residence should certainly be required from the students. I see no advantage in that institution, which makes the academical year to consist of eleven or twelve weeks only. This short space is all which the majority of members spend in the university. They barely keep the term; that is, they spend no more time in the university than is necessary to give them a statutable claim to graduation. But the whole sum which they spend in London, or in other places, is often considered as the expense attending academical education, because they are members of the university.

I still affirm, that, exclusively of apparel, about four score pounds a year are amply sufficient for all necessary purposes of an academical life. But I know that many spend some hundreds. What good do they derive from this profusion? Or rather what evil do they not derive from it? They contract habits of luxury, extravagance, vice, and folly, which seldom leave them; or if they do, not till their fortune and constitution are greatly impaired. They lose all relish for the scholar's life, and they become mere men of the world, wicked, ignorant, and miserable.

The extravagance of the younger members reflects great disgrace on the discipline of the university, and conduces, perhaps more than any other cause, to diminish the number of students. Few parents are so devoted to learning, as to wish their sons to hazard their fortunes in pursuit of it; even if the going to an university were evidently the most probable means of advancing learning. But as it is perhaps the least likely, who that possesses judgment, would suffer his son to incur this danger of temporal ruin for no chance of an equivalent?

I am sorry to be obliged to confess, that some of those who have most weight in the university, are

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peculiarly devoted to the great world, in whose gift are those ecclesiastical dignities and emoluments to which they aspire. These persons, from a desire to please their patrons, are unwilling to restrain young noblemen, and men of fortune, from those amusements which fashionable men pursue in the world at large. They do not chuse to refuse them the privilege of keeping horses and footmen, lest they should take disgust, and leave the universities. But who is there that requires to be informed, that the lower orders imitate the higher; and that by the contagion of example, extravagance becomes universal?

But, says an objector, ought not the universities to keep pace with the world; and ought not great liberties to be indulged to those whose fortunes enable them to live where they please, and who, therefore, would certainly not live in the universities, if they were restrained in such a manner as to enjoy no exclusive privileges from the possession of a fortune?

To this I answer, that the universities ought to be preserved free from the corruptions of the world, in order that the young men who proceed from them may, by the influence of their example, and the wisdom of their conversation, contribute to retard the diffusion of vice, folly, ignorance, and irreligion. And however a strictness of discipline might exclude, for a short time, a few individuals of bad habits and principles, it is probable, that when the reformation shall be established, there will be few fathers, however distinguished by rank and riches, who would not chuse that their sons should submit to the wholesome restraints of a virtuous discipline. They would not wish their sons to claim any license to do wrong, from their birth; but would rejoice to see the grace of nobility embellished by the lustre of virtue. And,

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indeed, whatever a few vicious and debauched persons may advance to the contrary, it is certain, that some of the best, as well as most exalted persons in this country, are zealous in their wishes to prevent that luxury and vanity, which are at this moment poisoning the very fountains of learning and all excellence. I am indeed a voluntary instrument in pointing out a reformation of academical abuses; but I am confident I shall be supported by the opinion and wishes of those who constitute the most respectable part of the community.

SECTION XLVIII.

ON GRANTING TESTIMONIA OF MORALS AND PROFICIENCY.

Quid de quoque viro et cui dicas sæpe videto.
Be very cautious what you say of a man, and to whom. HOR.

THE facility with which testimonia are signed by men of high characters in the universities is certainly injurious to the cause of learning and virtue. It confounds the distinctions between merit and demerit. It deceives the world, which, paying a due respect to the persons who sign their names to a testimonium, places a confidence in those who are often found totally unworthy of it.

I am aware that the excuse usually made for granting certificates of learning and good behaviour is, that to deny them would be to ruin, or at least greatly to injure, those who ask for them. This is certainly true. But is justice a reality or a phantom? Fiat justitia, ruat cœlum, is a strong expression; but it conveys, in this business at least, a just rule.

If testimonia are to be indiscriminate, it would be as well if they were neither granted to any, nor

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required of any; for they mean nothing. Indeed, for the sake of the grantors, the practice ought to be put an end to, unless they should resolve to pay a regard to truth and justice. For, as the case now stands, very worthy and respectable men are betrayed into a practice of subscribing their names, in a solemn manner, to certificates of that which they often know nothing of, or which they know to be untrue.

It was well provided by our ancestors, that whenever a young man should ask a favour of the university at large, or become a candidate for holy orders, he should bring with him the recommendation of his college; as those who live under the same roof are justly supposed to possess a knowledge of his general conduct and character. It is also very right, that persons who are to elect a young member of the university to any office or exhibition, should require the testimonium of those under whose discipline he was placed at college. But it is at the same time true, that those certificates certify at present little more than the easy good-nature of those who grant them.

If every one must have a testimonium, let the terms of it be more general, so as not to mislead on the one hand, nor, on the other, to oblige respectable men to certify that of which they are uncertain, or which they are conscious is not true. Thus, for instance, it might be sufficient if they were to certify that such a person was resident in such a college, during the period required; and that on their consciences, they were to declare, that they know nothing of him which proved him to possess a bad disposition, or to be remarkably profligate, idle, ignorant, or in any respect disqualified.

Indeed the testimonia should not be in a prescribed form, as is now the case, and literally followed in

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every instance. They should be characters of the person, attested by those who know him best, and whose integrity and judgment add weight to their assertions. In common life, when a servant or assistant is to be engaged, the party demands a character, and it is usually so expressed as to give satisfaction, and promote all the good purposes intended. But shall testimonia be so conducted in the celebrated universities of this land as to deceive those who trust in them, and seduce those who give them into falsehood?

I wish every attention to be paid to the suggestions of candour and good-nature. I would by no means have a young man, of whom there are hopes, unnecessarily exposed. But, at the same time, I have too much regard for the truly deserving student not to wish that a distinction should be made, and that he should have something more said in his praise, than the ignorant and vicious idler, who goes to college merely to be legally qualified by formalities to hold preferment; and who, though he may have been in every respect irregular, enjoys the local advantages of the strictest regularity.

The punishing of all crimes alike was certainly most unreasonable. The rewarding of all degrees of excellence with equal honour, is discouraging to those who aspire at pre-eminence. And I am free to affirm, that a due distinction made by the testimonia would contribute essentially to render the universities productive of the advantages which they might and ought to produce.

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SECTION XLIX.

CURSORY REMARKS ON UNIVERSITY HONOURS.

Honos alit artes.
Honour is the nurse of arts. Cic.

As it was the intention of all commendable systems of education, to form men in such a manner as that they should be enabled to go out into the world, and sustain the duties of social life with credit to themselves and advantage to the community, it seemed necessary that the students, on their departure from their place of education, should be furnished with some honourable testimony of their having been there, and also of their having made a competent proficiency. Degrees have been chosen as the distinctions peculiarly suited to this purpose in our universities.

In order to obtain these honours, it was certainly right that public exercises should be performed. These gave the candidate an opportunity of displaying his talents and attainments; and, at the same time, enabled those who were to confer the honour, to confer it according to the appearance of merit.

But in that age when the probationary exercises were established at our English universities, scholastic learning, or logic, metaphysics, and syllogistic disputation, were in the highest repute. The exercises are accordingly required in that species of learning. But is it not lamentable, that in so long a period as that which has elapsed since the establishment of these exercises, scarcely any essential alteration should have been made by authority?

For a considerable time after this establishment, scholastic learning retained the esteem which in a

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dark age it had monopolized. During that space, the exercises were performed with spirit; great ingenuity was often displayed in them, and the public schools, in which they were performed, were filled with auditors.

But as a better kind of learning began to be diffused, the scholastic was exploded from the world, and found a shelter only in the shade of a cloister. But even the cloister was in some measure influenced by the improvement in taste; and though the authority of statutes compelled the performance of scholastic exercises, nothing could compel the return of that affection for them which had once rendered them the first objects of literary pursuit.

From this time the exercises were performed merely from compulsion, and consequently in a careless and perfunctory manner. Few gave themselves the trouble to excel in syllogistic lore, and those who did, derived from their excellence but little honour. Literary ambition pursued a new channel. Scarcely any chose to invent arguments; since they were already greatly multiplied, and were handed down unaltered from generation to generation. The schools were deserted by all but the disputants and the moderator. Those who used to constitute the audience found that they could employ themselves to greater advantage in their own chambers. Indeed the syllogistic skill was so little esteemed, that the majority began to pride themselves in being entirely unfurnished with it. Polite learning gained ground, and scholastic pedantry retired in disgrace.

University honours were now indiscriminately bestowed on all who had gone through the forms of university education, who had kept a certain number of terms, and were ready to pay the customary fees of office. By this time, in the eye of men of sense,

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degrees were things entirely different from real honours. They were indeed little more than proofs that the graduate had been a member of an university; and so far they might contribute to give him credit in a land of strangers.

But every one will allow, that when the honours which should excite diligence and virtuous ambition are fallen into contempt, it is time to correct abuses, which, perhaps, without any personal blame, have been, in the lapse of ages, gradually introduced.

Some honour should certainly be devised to make a distinction between merit and demerit. Its attainment, however, should not be so difficult as to exclude the majority of mankind, who seldom rise above mediocrity.

A degree cannot be refused without disgrace, though it may be conferred without honour, and the disgrace consequent on the refusal may occasion the ruin of him whose success must depend on the good opinion of the world. It would therefore be cruel, after a man has behaved well with respect to morals and regularity, and his parents have expended considerable sums in his maintenance at the university, to fix a stigma on him, which might destroy both his peace and prosperity. Unless, therefore, a person so circumstanced is shamefully deficient, I would let him carry away a bit of silk or stuff upon his back, together with the privilege of adding two capital letters to his name. But still there should be some peculiar addition in the precincts of the university, for those who are peculiarly deserving. At Cambridge, I believe, there are some distinctions of this kind, but they might be better contrived to answer the purpose.

The practice of conferring degrees by diploma, on persons not at all eminent for learning, and who also

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are perfect strangers to the university, is such an abuse as ought immediately to be reformed by the interposition of authority. Diplomas should be reserved as singular honours for the reward of singular merit. To bestow them, without distinction, on all who are ready to pay the fees, is to deceive the world, and, in the end, to destroy the credit of the intended honour. It is also a great hardship, that those who reside at an university at a considerable expense, and go through exercises and examinations with considerable trouble, should, after all, gain no more academical distinction than the ignorant candidate, who never saw the university, the honours of which he seeks, but who, on paying the fees, has his diploma sent up, like vendible wares, by a stage coach or a waggon.

I am happy to bear my testimony, that diplomas are not so abused by the universities of Oxford and Cambridge. Greatly to their praise, they have, in this respect, preserved their dignity. They have seldom conferred degrees by diploma but on persons of eminent qualifications. A diploma therefore, from them, is still considered as a distinguished honour.

But, when a man enters the busy world, and assumes the title of a Doctor, it unfortunately happens, that few give themselves the trouble to inquire where he obtained the academical title to it.

He who has spent seven years at Oxford, and brought on a premature old age by the severity of his application, often finds no more credit from graduation, in the neighbourhood in which it is his lot to be settled, than he who never entered within the limits of any reputable school, nor of any university whatsoever. Few have opportunities, and still fewer inclination, to inquire whence the degree came, or in what manner it was procured.

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Such are the abuses in the collation of degrees, that all who have any regard for the credit of the universities of great Britain must anxiously wish to see a reformation introduced. No one can denominate these censures an ill-grounded or malignant calumny. They are founded on facts, of which all who know any thing of the state of universities, must acknowledge the reality.

But notwithstanding that degrees do in truth confer but little honour, most of those who are devoted to a learned life endeavour to procure them, in order to satisfy the inveterate prejudices of the world. And, indeed, while these prejudices continue, it is certainly prudent to pay them as much regard as is compatible with innocence, honour, and improvement.

No one need be under any great difficulty on this point; since, if it is not in his power, or his choice, to keep the terms required in the universities of Oxford and Cambridge, he may, without trouble, and with little expense, procure degrees from other universities, which will make as good an appearance in the world, by sending his orders for the commodity, together with the ready money, by some faithful carrier.*

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* Of all the universities which lavish Doctor's degrees, may be said, Plures habent doctores quam doctos.

In academiis philosophia pariter ac theologia jejunè tractatur et ineptè, ac plerique studiosi Baccho magis litant quam Minervæ. Nec agitur a professoribus ut discipulos suos reddant politos eruditosque. Plures itaque doctores habet Italia quam doctos, et inania honoris insignia preferunter, eruditioni solidæ. HEUMANNUS.

What Heumannus says of the Italian universities, may be applied with great justice to Oxford, and other universities of Great Britain.

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SECTION L.

CURSORY REMARKS ON PROFESSORS AND PROFESSORSHIPS.

Κωφα προσωπα.
"Mute persons of the drama."

THE universities were founded before the foundation of colleges. Public instructors were therefore appointed, because they were then absolutely necessary. At present every college and hall is a little separate university, and furnished with its own tutors and instructors. Many professorships have, however, been established since the foundation of colleges, and certainly they might be useful to the students, as well as honourable to the professors. A professor's chair is a very proper reward for distinguished merit; but, where there is a stipend, it is but just that something should be performed for the public utility.

At present, however, the greater part of the professorships in the English universities are perfect sinecures. Sometimes, when a very ingenious man* arises, he thinks a professorship affords a fine field for the display of his abilities, and he reads a course of lectures; but, generally speaking, this very seldom happens, and if the student had no other instruction than that afforded by the professors appointed and paid for instructing him, he might as well have gone to get learning to the land of the Hottentots, or pursued the sciences in Lapland.†

An abuse of this magnitude could not pass unnoticed. It has been long and loudly complained

* As Bishop Lowth and Judge Blackstone.

† Lectures are read in experimental philosophy, anatomy, chemistry; but the students pay the lecturer, so that this assistance is not afforded by the alma mater. It might be had as cheaply, and perhaps in greater perfection, in London.

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of, and I shall therefore say the less on the subject, as it has been often considered. But as the abuse still continues, I shall think myself justified in making some additional observations.

I beg leave then to suggest, that, at every election of a professor, it should be strictly insisted upon as a condition, that he should read lectures, or resign his office, or procure a substitute, whenever he finds himself disinclined or unable to perform that necessary duty. This nation abounds with offices and places which may be rendered sinecures, without detriment to the public. But, in the universities, the neglect of executing the office duly, is pregnant with evils to many individuals, and to the community.*

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* The following is the opinion of a very sensible and disinterested man on the subject of professorships. The truth is not often told so plainly by those who are expectants of academical or ecclesiastical preferment.

"But here, it must not be disguised, that an abuse, through time, has insensibly crept upon the universities themselves, and greatly impaired their use and credit. The public fountains of instruction are at length dried up, and the professorships founded as the means of general instruction, degenerated into gainful sinecures. Instead of these, where, by a proper choice, every department would naturally be filled with ability in its respective science, the private lectures of college tutors have usurped and occupied their place. Thus the great lines of knowledge are broken, and the fragments retailed at all adventures, by every member of a college, who chooses to erect himself into a professor of every science. What can be the consequences of this practice, but a partial and superficial instruction? 'Tis true, there are in this sphere, who would do honour to the highest academical station: but what an accession of lustre, fame, and knowledge would our universities receive, where these few now confined to the narrow spheres of particular colleges, ordained and appointed to illuminate the whole?

"Neither would it reflect any dishonour on our universities, if the few young men of fashion yet found there, were laid under the same restraints of moral and literary discipline with those of inferior quality."

Dr. Brown's Estimate.

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Most young men are ready to pay for lectures, if the professors would read them. So that the smallness of the salaries appropriated to some of them, ought not to be pleaded in excuse for the omission.

But it will be said, there are some professorships in such departments as are become unnecessary. If so, then let some adequate authority intervene, to change the art or science, which the professorship is bound to teach, from an useless one, to such an one as is confessed to be useful. Or let it be abolished, and the revenues applied to the improvement of such professorships as are of evident advantage to students, and at the same time poorly endowed.

I lay it down as an axiom, that in a great national establishment for the general improvement of youth, no office should be established which is not efficient. In a court, or in a cathedral, there may be some ornamental or supernumerary appointments, as rewards and honours in old age, for a virtuous and useful conduct in the early periods of life. But an university is a place of action, not of repose. Let those who have behaved themselves well in it, and promoted the real ends of the establishment with strenuous exertion, be rewarded elsewhere, at the age of forty-five, with ecclesiastical preferment or sinecure dignities; and let them leave their academical appointments to those who are both able and willing to take an active part in the work of education, for which alone universities ought to be established and professorships publicly endowed.

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SECTION LI.

OF THE EXPEDIENCY OF ESTABLISHING IN THE UNIVERSITIES AN INSTITUTION FOR PECULIAR INSTRUCTION IN RELIGION.

"We have only to make revealed religion an essential part of university learning, and assign to it a proper share of the usual honorary rewards, and it will soon be pursued with the same ardour of mind, and vigour of application, as all the other parts of literature." Bp. PORTEUS.

THE greater part of students in our English universities are designed for the church. It seems, therefore, reasonable, that there should be established in them some particular mode of instruction for students in theology.*

But it is a subject of great complaint among those who are enabled to form a judgment in this matter, that many candidates for holy orders, though they appear to be competently skilled in the Latin and Greek languages, and are esteemed good scholars in the universities, are yet very superficially acquainted with the doctrines of the Christian religion, and with all that kind of learning which is properly denominated theology.

It is the dictate of common sense and common honesty, that men should pay particular attention to the qualifications which are to enable them to exercise their profession with skill and success; and it seems probable that the cure of souls, or the office of teaching the divine truths of the gospel, requires peculiar care in the work of preparation. If this be true, I infer from it the necessity of affording peculiar opportunities in the universities, for the study of divinity.

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* Si quis non possit ultra unum alterumve annum morari in academia, huic suadeam, ut quamprimum discat concionari, audiat bonos concionatores: ante omnia, instituat se ut ea, quæ dicat, ipse vera, putet. GESNER.

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In this age many strange opinions are advanced, and, under the name of rational Christianity, some of the most important truths of the Gospel are explained away. It certainly becomes every minister of the Gospel to possess such a share of learning, as may enable him to refute opponents, and convince and satisfy his own mind, whenever doubts and difficulties are suggested.

It is true, that there are divinity professorships; but the Margaret professor in Oxford does not read, and I believe, the regius professor contents himself with performing the formal duties of his office. A late regius professor, Dr. Bentham, a very good man, though much ridiculed by the wanton and ignorant, used to read a Sunday lecture. There was much information to be received from it; though it was not entirely such as could fully answer the purpose of theological students. There is wanted, as bishop Porteus justly observes, an adequate provision in the university, for that part of education which is to give the student an insight into the nature, the design, the evidences, and the precepts of the Christian revelation. "Revealed religion," says that worthy prelate, "has not yet a proper rank assigned it in the university of Cambridge, among the other initiatory sciences; is not made an indispensable qualification for academical honours and rewards; has not, in short, all that regard paid to it, which its own intrinsic worth, and the peculiar circumstances at present attending it, seem to demand."

A young man, after having spent a part of three or four years in the usual gaieties of an university life, offers himself as a candidate for orders. He is examined by the bishop's chaplain. He construes a few verses in the Greek Testament, and translates one of the articles from Latin into English. His

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testimonial being received he is admitted, and goes from his jolly companions in the university to the care of a large parish, to visit the sick, to administer the sacrament, to perform all the serious offices of a parish priest, to support the dignity of his profession, and to maintain his cause against methodism, infidelity and profligacy. Is he likely to succeed with honour? Consult experience for an answer.

In what place are we to seek a remedy for evils of this kind? Evidently at the fountain head. *Hinc lucem et pocula sacra.* No one can deny the necessity of establishing some peculiar mode of religious instruction in the universities, and of allotting academical honours to a proficiency in religious knowledge, at an earlier age than degrees in divinity are now bestowed. He who wishes to see this improvement recommended with great force of style and argument, may have recourse to bishop Porteus's eighth sermon, which describes the advantages that ought to result from academical education.*

SECTION LII.

A CONCLUDING SECTION ON THE SUBJECT OF THE UNIVERSITIES.

Sed hæc hactenus.
So much for the Universities.

My design will not allow me to enter into all the particulars which disgrace the universities, and

* Mr. Norris, a gentleman of fortune in Norfolk, was induced, by reading some extracts from this sermon, to leave a hundred guineas a year for the maintenance of a professor in Cambridge who should read lectures on Christianity; and twelve pounds a year for a gold medal and some books, for the best prose essay on the same subject; but the Bishop seems to think that even these institutions do not at present effectually answer the purpose.

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render them less able to serve the community, than from their many advantages they ought to be. The enumeration would be tedious to those who are not connected with the universities, and it would be superfluous to those who are. It is a well-known fact, that more persons enter at them for the privileges of graduation, than for improvement in science.

Upon a most impartial review, I cannot but affirm, that the statutes require alteration; that many of them are bad, and that those which are good are badly executed. The whole of the laws, customs, and public practices, with very few exceptions, constitutes a mass of folly and absurdity, united with a false parade of learning and excellence.

For what purpose should a young man go thither? To acquire an acquaintance with the sciences, with philosophy, with theology. But, alas, how few and how poor are the assistances afforded! Few professors read lectures; very little literary emulation prevails; very little encouragement is given. Favour is chiefly shown to those whose parents will one day be able to assist the tutor or college officer by interest. Rank and riches engross the attention of those among the seniors who are aspiring to ecclesiastical preferment; and a modest and able young man, whose situation is obscure and circumstances narrow, may have the merit of an angel, and yet be totally disregarded; or, if he aspires to excelling others in solid merit, subject himself to all the mortification which envy and malice can inflict on a feeling mind.

The tutors, it is true, give what are called lectures. But they are often little more than the shadow of substantial forms; mere evasions, contrived to justify in appearance the acceptance of the scholar's money. The boys construe a classic, the jolly young tutor lolls in his elbow-chair, and seldom gives himself the

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trouble of interrupting the greatest dunce. But is the mere construing of an author a lecture? The truth is, as a very sensible author has observed, the tutor knowing himself to be secure in his office, independently of the pupils' or their parents' judgment, satisfies himself with performing the business in such a manner as most effectually to consult his own ease. If he brought his own compositions, as the learned professors in Scotland have done, he would certainly have a good deal of trouble in the composition and transcription; he would also expose himself to the cavils of criticism; but while he puts Tully's Orations, or Xenophon's Anabasis, into his pupil's hands, all is secure; and the boy construes, and the tutor now and then looks into the margin and tells him, what he may read in the page before him, what Pearce or Huchinson, the commentators, have observed. But even this is not always done, and I have known college lectures, as they are called, proceed without any interruption from the tutors. A lesson in the head class of a capital school is often superior to a college lecture.

In short, the foundation of fellowships has rendered colleges very different places from places of education. They are to many like alms-houses, where the bounty of benefactors is to be plentifully enjoyed, their souls prayed for, and nothing done. The tutor's office is indeed retained, because it is lucrative; but I have known colleges where independent members were considered as troublesome additions. These societies would have been glad to shut themselves up by themselves, and enjoy the good things of the cook and the manciple, without the intrusion of commoners who come for education. A jolly vice-president, or senior fellow, would almost as willingly see his cellar empty, or his horse

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foundered, as be obliged to assist in real discipline, or in affording literary instruction.

The principal thing required by the fellows and the officers of colleges, is external respect from the juniors. However ignorant or unworthy a senior fellow may be, yet the slightest disrespect is treated as the greatest crime of which an academic can be guilty. How tyrannical this exaction! Personal merit and good behaviour will always insure a proper respect from the worthy. But those among the seniors, who do the least in their stations, and who are most contemptible in their characters, are often the most rigid and severe in punishing the omission of taking off a cap, or any other trivial neglect of external obeisance. Does not this severity look as if these rigid exacters were conscious that they do not deserve respect, and that they will therefore demand by authority what they cannot obtain by merit?

There is, indeed, in many colleges, a general neglect and carelessness concerning all which is connected with real improvement in morals and in science. There is, at the same time, a troublesome attention to such formalities as contribute to gratify the love of lucre, or the pride of seniors and officers.

And does not the fruit prove the nature of the tree? Do not the universities send out into the world the most profligate members of society? What are the general manners of the place? Are they not pride, luxury, an excessive love of dress, effeminacy, extravagance, gaming, drinking, debauchery? Where there are so many young men, there will always be something of this kind; but it would appear less conspicuously, and be less exorbitant, in the universities, if they were under strict regulation.

The universities are so unfortunately constituted, that their wealth and prosperity may be independent of their reputation.

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SECTION LIII.

ON THE COMMENCEMENT OF MANLY STUDIES.

Paulò majora canamus.
Let us enter upon greater matters. VIRG.

I HAVE now nearly finished the most disagreeable part of my attempt; for though to censure errors, when they are extensively injurious in their consequences, be necessary; yet the task is painful in itself, and tends to raise enmity and opposition.

I have freely given my sentiments on the subject of the universities; and they must now be left to produce such effect as their truth may be found, by observation and experience, to deserve.

I will suppose the young student, to whom I address my advice, to have been educated, till the age of seventeen, eighteen, or nineteen, in some reputable classical school; and to have acquired a competent share of school learning. He is now to become, in great measure, his own instructor; for though the assistance of able tutors and professors is to be sought wherever it can be found, yet he is to rely more on his own efforts, than on the external aid of any superintendent.

It will certainly be wise to form in his mind an accurate idea of the scope at which he aims. A vague and desultory application to letters may indeed amuse him in a pleasing and innocent manner; but it will not serve him so effectually as if he spent the same time in regular and methodical study.

There ought to be two ends in the minds of every rational student.

One is, to improve and enlarge his intellectual faculties for their own sakes; from a liberal and most laudable desire of exalting and meliorating his nature and capacity; and this is a most generous purpose, and furnishes him who entertains it with such sentiments as must, in the first instance, give

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him a noble superiority. The other is, to acquire the knowledge and habits which are requisite to the performance of the duties which his profession or employment renders necessary. Both these purposes should be preserved constantly in the mind's eye. He who attends to the first only, will probably waste his days in contemplation, entertaining indeed and improving to himself, but useless to the society of which he is a member, and to the advantage of which all studies ought, in some mode, to conduce. He who attends to the second only, will possess a mind comparatively narrow. He will be apt to prefer his own acquisitions to all others, solely because he knows not the nature and value of others. He will be in danger of falling into self-conceit and pedantry. He will cut off a copious source of delight, and will certainly be deemed, by all who are able to judge, far inferior to the student who has added general knowledge to professional dexterity.

As it is a duty we owe to society, to be well qualified to perform the office which we undertake, it certainly becomes every man of principle, to bestow his chief attention on his professional qualifications, at least till he has obtained in them a perfect mastery. But there are intervals in all pursuits. A variety in our studies is known to give additional vigour to the power of prosecuting them. Let the intervals be filled, and the variety supplied, by expatiating, from the beaten track, into the delightful regions of universal knowledge.

It is this commixture of general knowledge with particular skill which constitutes the characteristic difference between a liberal and a confined education. The one is content, in passing along, to see the hedges of the highway; the other looks abroad at every prospect, and climbs the hill, to penetrate as far as the mental horizon is extended.

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Knowledge is confessedly not only pleasant, but useful and honourable. The liberal student will therefore endeavour to collect ideas on all subjects which can enrich the human understanding. Languages, and a taste for elegant letters, will form comparatively but a small part of his literary objects. He will dedicate a great portion of his time to the sciences properly so denominated. He will search for knowledge, not only in books, but in the exchange, the warehouse, the manufactory, the world at large. From these various sources he will collect food for the mind, on which he will afterwards ruminate. He will bestow much of his time in thinking on what he sees, and, by digesting it, convert it into solid nutriment.

But, during the whole period of his intellectual excursions, he will do right to preserve a taste and a knowledge of those authors, whom the world has so long admired for their generosity of sentiment, and for their strength and beauty of expression.

On his leaving his school, he will not, like many others, close for ever the classics, which he has learned to read there; but will preserve his acquisitions, as the certain means of farther improvement in all elegant literature, and as being in themselves both useful and ornamental.

At school the classics can seldom be read so perfectly as to enable the student to relinquish the study of them, and yet retain their advantages on his departure. They must be read again with a critical and manly attention.

Let the student then, when he has left his school, procure the best editions *variorum*, or of individual commentators, who have been justly applauded; and let him go through a course of classical reading, with the assistance of the best annotations, and, if necessary, of the best instructors.

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SECTION LIV.

ON THE LEARNING NECESSARY TO BE ACQUIRED PREVIOUSLY TO AN ENTRANCE AT THE UNIVERSITIES.

Fundamenta locant alii.
It is the business of others to lay the foundation. VIRG.

YOUNG men in the present times often depart from the discipline of a school at too early an age. That they may be enabled to enter on philosphy with advantage, they ought to have acquired a large store of grammatical and classical knowledge. If they have not attained this preparatory accomplishment at school, there is great danger that they will not be able to supply the defect at the university. They are more at liberty at the university than at the school; and when young men are free from the restraint of authority, it is not likely that they should apply themselves, with a due degree of diligence, to those elementary studies which cannot but be attended with painful labour. Add to this, that their age requires that these puerile pursuits should have been already completed.

The elements of grammar should be perfectly understood; I mean not philosophical or universal grammar, but the grammars of the English, the Greek, and the Latin languages. Universal grammar is a fine science of itself; but at schools grammar is only taught as a preliminary step to learning in general. Every one will agree, that no pupil should be sent to college, who cannot write a theme or letter, either in Latin or in English, without a single grammatical error, and who cannot, at the same time, grammatically analyse both the Greek and Latin classics, which he has learned to construe or interpret.

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I wish this rule were not frequently violated. But I am able to affirm, that of those who are sent to Oxford, few are able to compose a common declamation in Latin, without grammatical errors; and many are very far from having an accurate knowledge even of the English grammar. In this case, a tutor is at a loss how to proceed. If he gives a lecture in the common school grammars, the classes consider it as an insult, and resent the disgrace by bestowing on their instructor the appellation of a pedagogue, and by neglecting his instruction. The pupils, indeed, feeling their inability to support that respectable character as scholars, which they ought to support, resolve to act as bravadoes, and with peculiar audacity to despise the attainments at which they cannot arrive. They explode learning, and introduce objects of emulation, very different from those which become a life devoted to letters and to contemplation. Horses, with all their appendages of rural sports, engross their attention. Their ignorance is thus increased, and their audacity is obliged to increase together with it, in order to keep it in countenance.*

Before a pupil enters at an university constituted like those of England, it is desirable that he should be in some degree acquainted with the best writers of Athens, Rome, and England. It is greatly to be wished, that those of France could be added; but I am unwilling to require more than will be deemed

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* Πολλακις κατεμεμψαμην τους μοχθηρων ειδων γεγονοτας εισηγητας, οιτινες ΤΟΙΣ ΜΕΝ ΠΑΙΣΙ παιδαγωγους και διδασκαλους επεζησαν, την δε τωΝ ΜΕΙΡΑΚΙΩΝ ορμην ανετον ειασαν νεμεσθαι, &c. Vid. Plut. de Educ. p. 12, folio; where the reader will find other excellent observations on the propriety of taking more care of young men than of boys; whereas young men are usually turned loose into universities, with money and liberty to do pretty much as they please.

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reasonable. I mean that he should have read and understood the greater part of their most admired works, and learned many passages of the best poets by memory.

He cannot have done this without contracting a taste and attachment for the works which he admires. And when once this subject is accomplished, there is no doubt but the mind will revert to them spontaneously. They will be sought as the alleviation of severer studies; they will become the delight, and not the labour of life. But if the knowledge of the classics is superficial, it will afford but little pleasure, as all obscurity and indistinctness is naturally disgustful; and it is well known, that collegiate tutors have not authority enough to oblige the pupil to spend his private hours in painful study; and the temptations to idleness and nominal pleasure are so great at that age, as frequently to preclude an attention to any studies but such as are absolutely required, or such as, from a perfect skill in them, afford an easy pleasure.

A scholar designed for a liberal mode of life, whether professional or unemployed, should have acquired at his school an introductory knowledge of several other departments of science, besides grammar and the classics. He should know something of geography ancient and modern, and something also of chronology.

I am sorry to be able to assert that many boys are sent to the universities with scarcely any of these accomplishments; and that as they feel themselves unfit for their situation, they take refuge in fashionable folly. Ignorance is of itself a great evil, but its wretchedness is abundantly increased by the moral mischief to which it often leads. The mind, unfurnised with an ability to employ itself in laud-

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able and innocent pursuits, seeks a scope for its natural activity in vicious, in trifling, and in expensive amusement.

It may then be justly concluded, that he who sends a boy to an university without a sufficient quantity of school learning to enable him to proceed still farther with ease, will have to criminate himself as well as his son, when he finds his expectations of future proficiency greatly disappointed.

SECTION LV.

ON THE NECESSITY OF PRESERVING THE MIND FREE FROM IMMODERATE AFFECTIONS, IN THE YOUTHFUL AGE, IN ORDER TO ARRIVE AT ANY DISTINGUISHED DEGREE OF EXCELLENCE.

Pectora nostra duas non admittentia curas ——
Our bosoms not admitting two pursuits or objects at the same time. JUV.

ABILITIES, application, and instruction, may have co-operated in promoting a scholar's improvement; and yet he may be stopped in the career of his progress, by the interference of an unruly passion. Love, or a grosser passion, indulged at too early a period, will divert all attention from books, and perhaps fix the mind so firmly, as that it shall become stationary for life.

Quintilian insists, that the future orator must be a good man. Goodness, according to his amiable and judicious doctrine, is no less necessary than intellectual vigour. I will add, that, to become a distinguished scholar, it is also necessary to abstain from excessive though innocent indulgences, and to command the passions, whenever they are likely to become so strong as to engross the attention and to render the love of books a secondary attachment.

As the government of the passions is highly favour-

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able to advancement in literature, so is advancement in literature to the government of the passions. Indeed, among a thousand advantages attending literary application in youth, I consider this as a principal one, that a young man is diverted from such thoughts and tendencies as usually involve him in guilt, and all its wretched consequences. If the mind is filled with literary ideas, and warmed with scientific pursuits, there will be little inclination and opportunity for trifling and vicious employments. No remark has been more repeatedly made, than that idleness is the root of all evil. But in what shall he employ himself, whose fortune precludes the necessity of an attention to trade, and whose rank renders mechanical industry unbecoming and improper? In what, but in the improvement of his mind, the accumulation of knowledge, the refinement of taste? Thousands have derived from study, not only those qualities which adorn and aggrandize a character, but those habits of harmless industry, which have preserved them from the pollutions of vice.*

And even with respect to a virtuous passion, at a very early age, though it may certainly arise in the most amiable hearts, yet it is desirable, if it is possible, that it may be moderated till a competent share of learning is obtained; for love, like all other strong passions, is tyrannical. Love will not suffer the mind to acknowledge any other sovereign. I am certain, that no lover, who is really what he pretends to be, can give his attention, in a due degree, to study. His application, if he be capable of any,

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† Πειρατεον δε τους των ηδονων ηττους και προς τας επιλιμνησεις δυσηκους, ΓΑΜΩ ΚΑΤΑΞΕΤΞΑΙ· ΔΕΣΜΟΣ ΓΑΡ ΟΥΤΟΣ ΤΗΣ ΝΕΟΤΗΤΟΣ ασφαλεςατος· But from this fellows of colleges are restricted. PLUTARCH.

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which I think very doubtful, will probably be unequal, desultory, and unfruitful.

To honourable love succeed the cares of a family, and the interruptions of various domestic engagements. These are indeed such as, at a proper period, claim a great share of every prudent man's attention. But when they are engaged in, in a state of minority, and before a competent education is completed, little else than misery can ensue. For they require that judgment which is not yet mature; and they often enforce the practice of a profession, for the honourable and successful practice of which the mind is not yet duly prepared.

Anxiety may excite practical industry; but it is by no means favourable to contemplation. Juvenal accounts for the mediocrity of the poets who wrote in his age, by alleging their distresses. He who is to produce a sublime poem, says he, must be free from solicitude; nor is it likely that he should arrive at any other degree of excellence than is necessary to acquire gain, whose mind is engrossed in early youth with the care of providing for a family, or in avoiding the present pain of cold and hunger.

All those, therefore, who wish to raise themselves by a liberal profession, will take care to secure a government over their own conduct, so as to avoid, in their minority, those connections which may afterwards be sought with the utmost propriety. To the sciences let their first years be faithfully devoted. They will scarcely ever find so convenient a season during their existence. In the manly period, ambition and other objects importunately demand a principal share of attention. In youth, their sensibilities are all in vigour, they have no official employment, and every circumstance unites to favour, unless pas-

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sion should gain the ascendancy, an application to science and philosophy.

And let the young man inspect the living world. Who are those who ultimately make the most honourable figure in it, and succeed, to the best advantage, in those professions where merit is allowed to make its way to eminence? Those surely who devoted themselves, during a long time, to the study of the profession which they practise; not those who were contented with elementary attainments, who precipitately involved themselves in love, and its consequences; and who began the practice of some profession before they had obtained the theory. There are indeed always some instances to the contrary; for great genius will break through all obstacles, in its ascent to excellence; but, in general, it will be found true, that those who have left their books too early, and involved themselves in strong attachments, much more those who have been embarassed in the miseries of vice, are superficially qualified in every thing which can claim the name of real knowledge.*

* Quod si agrorum nimia cura, et sollicitior rei familiaris diligentia et venandi voluptas, et dati spectaculis dies, multum studiis auferunt, quid putamus facturas cupiditatem, avaritiam, invidiam? Nihil enim est tam occupatum, tam multiforme, tot et tam variis affectibus concisum, atque laceratum, quam mala ac improba mens. Quis inter hæc, literis, aut ulli bonæ arti locus? Non, herclè, magis quàm frugibus, in terrâ sentibus ac rubis occupatâ. QUINTILIAN.

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SECTION LVI.

ON THE PROPRIETY OF LITERARY APPLICATION IN THOSE WHO THINK THEMSELVES EXEMPT FROM THE NECESSITY OF IT BY THE CERTAINTY OF PREFERMENT OR PROMOTION BY FAMILY INTEREST.

Secundas resornant.
They adorn prosperity. Cic.

A very great part of those who receive a liberal education consists of such as are in expectation of places or preferment from family or parliamentary connexions. The general object of such persons is to go through the forms of education, with little solicitude concerning the essence. Thus, if there is a good living waiting for them, they find it necessary to procure orders, which cannot be done with credit but in the regular way; they go to school, enter at college, ride, hunt, shoot, and enjoy themselves in a genteel style, till they have arrived at the proper age. After a certain number of terms kept, if their conduct has been such as, in the civil world, would escape the pillory and the gaol, a testimonium is readily granted, a title procured without any difficulty, and the ordination follows in course. Little learning having been required or acquired, the student is at a loss to spend his time in any thing but sporting and drinking; and often passes a life not very honourable or comfortable to himself, and extremely disgraceful to his profession.

I wish to recommend to him a serious application to letters, not only as it certainly conduces to the better performance of his professional duty; but also, because it will add much to his pleasures, and give him a dignity of character.

It has often been said, that when a boy knows that

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there is an ample provision for him, it is a misfortune. It certainly is so, when it prevents him from paying that degree of attention to the improvement of his mind, which is necessary to the highest state of self-enjoyment, as well as to social utility.

Indeed, as a young man who is provided for by his parents or friends is free from the anxiety under which others labour, who have no such security to depend upon, he is more particularly obliged to devote his attention to the culture of his mind. He has also better opportunities for improvement. He may employ all his time in such pursuits, which he certainly could not do with prudence, if he were under the necessity of labouring for a precarious subsistence.

Much of the disgrace which has fallen on the sacred profession, arises from the want of due qualifications in the professors. Persons who have livings in their families, or who have patrons among the great, are too little anxious in the pursuit of learning. They often know not its value, but, from want of an improved taste, become mere men of the world, and votaries of that vanity and folly, to oppose which their profession was originally instituted and is still rewarded.

To such persons I recommend a particular attention, not only to the science or study more immediately connected with the practice of their profession; but also to philosophy, to the Belles Lettres, and to every part of useful and valuable erudition. It is the mark of a mean mind to avoid such liberal pursuits, because in a pecuniary view they are not absolutely necessary. A generous spirit pursues excellence for its own sake; and is even pleased and encouraged in its progress, by the consideration that its industry is spontaneous and entirely disinterested.

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SECTION LVII.

ON THE AMBITION OF BEING DISTINGUISHED BY A FALSE SPIRIT, AND THE CHARACTER OF A LIBERTINE.

Falsus honor juvat.
False honour delights many. Her.

I know of no obstacle to improvement in morals and learning, greater than that which arises from a wish to be admired for audacity in culpable conduct. A young man no sooner leaves his school, than he feels himself transported with his liberty, and knows not how to restrain his joy within the bounds of moderation. He pants for distinction; and if he sought it by reasonable methods, his ambition would do him honour: but he aims at the character of a man of pleasure and of fashion; and, in pursuit of this, not only neglects the admonitions of reason, but also of common prudence. He runs into expenses which his fortune will not bear; and assumes airs of importance which his situation will by no means justify.

Improvement in learning, in good morals, in discreet behaviour, is the least of his cares. If he can be taken notice of by the illustrious personages who shine at gaming tables, in stables, on the turf, or at the assembly, he willingly relinquishes all concern with literary and philosophical employments.

Whoever is acquainted with the universities will know, that my remarks are founded on actual observation. It is impossible to walk the streets, or to enter a coffee-house without meeting young men who ought to be engaged in study; but who ridicule all serious things, and affect the character of libertines. They are usually in the dress of sportsmen; and their language is such as is heard in the camp, or at Newmarket. They glory in drunken-

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ness and the coarsest debauchery, and consider the having been the leaders of a riot as an honour far greater than literary excellence can bestow, or than the university can confer by diploma. To be imposed, as it is called, or punished for irregularity by a dean, a tutor, or a proctor, fills the bosom with conscious pride, and constitutes the delinquent a hero in the ideas of his companions. A degree is nothing in comparison with the honourable distinction of being in danger of rustication for a debauch. To break the windows of a college, to disturb a peaceable student by what is called sporting his door at midnight, to play at cards on Sundays, or to read novels, and blaspheme in chapel, are the methods which academics of spirit have often adopted to display their fire.

Now the engaging in such feats is considered by many as a proof of sense as well as spirit. But it is in truth a weakness, which renders the young man fearful of incurring the derision of the profligate, and which induces him to sacrifice, for the applause of such persons, the substantial qualifications which would adorn and felicitate every subsequent period of his life.

It must be owned, that it is difficult for a young man to preserve a singularity in the midst of the ridicule of the audacious. There is a false shame which induces him to comply with what his judgment disapproves, through a fear of becoming the laughing-stock of those whom he might justly despise. With good principles, and a sincere detestation of vice, he gradually falls into extreme irregularity. His compliance at first is caused by good nature, or by a fear of offending. But he is allured from one step of audacity to another, till at last he arrives at that melancholy state, which glories in

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every thing of which it ought to be ashamed. He now derides his tutors, his parents, his books, and takes delight in such things only as have a tendency to involve him in vice and extravagance. He lives perhaps long enough to see his folly, but is not able to retract, or avoid its consequences. His character is injured, and his opportunities of improvement lost.

It is not to be expected or desired that a young man should be a cynic. His wish to accommodate himself to the manners of those with whom his age and his pursuits lead him to associate, is amiable: but yet something must be done to prevent him from being led, by his good nature, to his ruin.

Suppose him then to pursue a conduct in some respects similar to the following:

Let him avoid all moroseness, and cultivate every pleasing and graceful quality. The pretenders to spirit will then have no advantage over him in the external recommendation of an agreeable appearance and behaviour. In every thing innocent and indifferent, he will comply with the wishes of his companions, and give them no offence when he can possibly avoid it. He will be assiduous in cultivating their benevolence, from a conviction that a state of amity is the most conducive to happiness; and also, from a wish to serve them, by useful suggestions, which cannot be done when the avenues are totally shut against advice by prejudice and aversion.

But at the same time he will possess and display a firmness of mind, which in the end cannot fail of overcoming an ill-grounded audacity. His true spirit will cause their false spirit to evaporate, as the culinary fire is extinguished by the rays of the sun.

I have indeed observed, that the great pretenders to spirit are usually destitute of true courage. They are mean and cowardly; but they wish to compen-

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sate the want of real manliness, by that noise and rudeness which they are weak enough to consider as infallible symptoms of it. The world is too easily deceived by appearances; and many modest spirits, which in a real exigency would display real fortitude are borne down by the insolent airs of mere bravadoes. When a man of solid merit rises up against them, they crouch before him; for, in this instance, as well as in all others, truth is great, and will ultimately prevail.

Real merit, true genius, and unaffected courage, are always distinguished by an air of moderation. They make few pretensions; they are content with being excellent, and leave their gold to find its proper esteem, by its nature, weight, and lustre. The tinsel glitters on the tawdry vestment, and fools admire; but let it be the care of every one who aspires at the excellence of a worthy and liberal character, to adorn himself with solid and useful ornaments, which will secure him the esteem of all judicious men, while children and weak persons only are caught by the brilliancy of false spangles and superficial embroidery.

SECTION LVIII.

ON THE PECULIAR PROPRIETY OF LEARNING AND PHILOSOPHY IN THOSE WHO POSSESS A HIGH RANK.

Præclari nomine tantùm.
To be conspicuous for a name alone. JUV.

In barbarous ages and countries, in which all orders are nearly on an equality in point of mental improvement, rank and titles may perhaps give an enviable distinction, independently of personal character. But where learning and civilization are uni-

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versally diffused, as in this country, the want of personal character will deprive the great (as they are properly called, in a civil sense) of the power to excite general esteem.

No opinion could therefore be advanced more injurious to the possessors of civil honours, than that which tends to prevent a due cultivation of their minds, because they are elevated above the necessity of professional skill and labour. It has been common in England to bestow great attention on the education of the younger sons in great families, and to neglect the heirs. And from this most egregious absurdity it has happened, that the possessors of fortunes, those whose actions are of the most importance in their consequences, have been totally unqualified to support their hereditary dignity. Many of them have been distinguished only by weakness, wickedness, insolence, and a title.

I am certain nothing can be more reasonable than that a singular degree of diligence should be exerted in the education of men who are to draw the notice of the world upon them by the lustre of a peerage, and to sit in the senate-house as hereditary lawgivers. If the order of nobility consulted little else than the preservation of its own dignity, it would act most prudently in requiring, in its successors, a peculiar degree of improvement. All civil honour depends on public esteem; and though custom and usage may preserve an external respect for titles during a long time, yet they will certainly fall into contempt, when at last they shall be discovered to be nothing but delusive pageantry, when it shall appear that they serve as the substitutes of merit; and that they give men the presumption and pride of excellence, without the reality.

Internal dignity, corresponding with external, can-

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not but carry with it great influence. Some respect is naturally paid to titles and rank; but when it is found that they are justly due to the merit of him who is invested with them, they command a degree of veneration.

Let me then exhort young men of fashion to become men of competent learning also. I would not be misunderstood. I am not solicitous that they should be devoted to letters, as if they were to be professors; or as if they could possibly spend all their time in contemplation. They are destined to an active life, and in that life they may certainly render themselves useful members of society. But, I ask, in what does the activity of a gentleman, whose fortune is independent, consist? Does it not consist in the activity of his mind? As a preparation, therefore, for such activity, is it possible to bestow too much time in the pursuit of science, or in strengthening and adorning the rational faculties?

I know too much of human affairs to recommend extremes. I recommend not books or contemplation so as to exclude every thing else. But I know that the mind is in truth the man; and that all business is conducted by the exertion of the mental powers. I argue, then, that the improvement of the minds of a society, is like adding elasticity to the main spring of a complicated machine. Let that be in a due state of perfection, and it will move every thing else in the degree and manner in which it ought to move. I add, that the minds of the great have more influence in the regulation of affairs, than those of the lower orders; and I proceed to conclude, that it is therefore a most valuable object, to secure to the great a solid and comprehensive education.*

* From some curious passages in Lord Melcombe's curious Diary, we learn the lamentable truth, that a very high station is in general

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But it will be said, that the great, who are to appear in court, and to make their way by insi-

unfavourable to the purposes of education. I beg leave to quote one or two passages, in which the mother of our * present king speaks of the conduct of her son's education. . . . . " That such a character (said the Princess Dowager, speaking of a person proposed as proper for the prince's bride) would not do with George; it would not only hurt him in his public, but make him uneasy in his private situation; that he was not a wild, dissipated boy, but good-natured and cheerful, with a serious cast; upon the whole, that those about him knew him no more than if they had never seen him. That he was not quick, but, with those he was acquainted, applicable, and intelligent. His education had given her much pain; his book-learning she was no judge of, though she supposed it small or useless; but she hoped he might have been instructed in the general understanding of things. That she did not know Lord Waldgrave, and as to Mr. Stone, if she was to live forty years in the house with him, she should never be better acquainted with him than she was. She once desired him to inform the prince about the constitution, but he declined it, to avoid giving jealousy to the Bishop of Norwich; and that she had mentioned it again, but that he still declined it, as not being in his province (so between two stools!). Pray, Madam, said I, what is his province? She said she did not know, unless it was to go before the prince upstairs; to walk with him sometimes, seldomer to ride with him, and now and then to dine with him: but when they did walk together, the prince generally took that time to think of his own affairs, and to say nothing. . . . . I then took the liberty to ask her, what she thought the real disposition of the prince to be? She said, that I knew him almost as well as she did; that he was very honest, but she wished he was a little more forward, and less childish, at his age; that she hoped his preceptors would improve him. I begged to know what method they took; what they read to him, or made him read, and whether he showed a particular inclination to any of the people about him. She said she really did not well know what they taught him; but to speak freely, she was afraid not much: that they were in the country and followed their diversions, and not much else that she could discover; that we must hope it would be better, when we came to town. I said, that I did not much regard books; that what I most wished was, that his Royal Highness should begin to learn the usages and knowledge of the world; be informed of the general frame and nature of this government and constitution, and of the general course and manners of business without his descending into minutias. She said,

* Geo. III.

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nuation and address, find it particularly necessary to pay their very first attention to the art of pleasing, to the acquisition of graceful qualities, of political cunning, and a winning address. It is certainly right that every gentleman should possess the polish of external manners, as well as of polite knowledge. But if, in order to acquire the graces of external behaviour, it be necessary to relinquish many studies, I think of the two I would rather renounce the shining than the solid. But I am sure it is not necessary. On the contrary, I am of opinion that solid knowledge, and the improvement of the mind in that pleasing kind of learning which constitutes polite letters, has an immediate tendency to render the mind polite. And it will require no proof, that a polite mind is the securest source of a truly polite behaviour.

Let us suppose the case of a graceful and fashionable peer, or member of the lower senate, who has paid but little attention to the improvement of his

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she was of my opinion, and that Stone told her, that when he talked to the prince upon those subjects, he seemed to give a proper attention, and made pertinent remarks: that Stone was a sensible man, and capable of instructing in things, as well as in books: that Lord Harcourt and the prince agreed very well, but she thought, that he could not learn much from his Lordship: that Scot, in her opinion, was a very proper preceptor; but that for the good bishop he might be, and she supposed he was, a mighty learned man, but he did not seem to her very proper to convey knowledge to children; he had not that clearness, she thought, necessary: she did not well comprehend him herself, his thoughts seemed to be too many for his words. That she did not observe the prince to take very particularly to any body about him, but to his brother Edward; and she was very glad of it, for the young people of quality were so ill educated, and so very vicious, that they frightened her." Lord MELCOMBE.

How much are the mistakes of the great to be pitied, when with all the expense of appointed governors and tutors, they are often worse educated than charity boys!

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faculties; and that of another, who at the same time that he has furnished himself with the externals of a gentleman, has made great advances in real and universal knowledge. The first makes a very conspicuous appearance in the drawing-room, and on a birth-night; but who shines most conspicuously and laudably in the senate and in the cabinet? To whom does the world pay obedience; and to whom ought honours and emoluments to fall? To the mere man of fashion; or to the scholar, the philosopher, the statesman, and the gentleman combined?

Instead, therefore, of making an allowance of habitual idleness to the gentleman of rank and fortune, I think it right to demand of him an extraordinary application to the arts which improve the mind: his friends, his country, his own rank, demand it; and without it, with all his titles, seats, parks and estates, he will be looked upon as little and insignificant by those who are out of the sphere of his pecuniary or preferment bestowing influence. He may buy the forms of external respect; but esteem and reverence must be won by personal merit. Here money loses her dominion.

SECTION LIX.

ON THE IMPROVEMENT OF REASON.

"God has not been so sparing to men, to make them barely two-legged creatures, and left it to Aristotle to make them rational." LOCKE.

As reason is the faculty by which all improvement is to be made in science, the original institutors of universities seem very wisely to have placed the cultivation of it among the first pursuits in the academical course. But they unfortunately mistook the means of succeeding in their laudable intention. They recommended, or rather required, with tyran-

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nical authority, the study of scholastic logic, and the acquisition of skill in syllogistic disputation.

Scholastic logic constitutes an ingenious art, and may be very properly attended to by those who chiefly seek amusement in study, and who are capable of deriving it from subtle speculations. But with respect to its being what it has claimed to be, the best method of directing and improving the powers of reason, with which it has pleased God to bless his creature man, I must take the liberty of doubting whether it possesses any such excellence. Among other proofs which I could advance, I will select but one; the men who have devoted most of their time to scholastic logic, that is, the resident fellows of colleges, and the officers who have presided in the schools of the universities, have never displayed any superior strength in this faculty of reason, when they have departed from the shade of a college life, to the sunshine of real business in employments of trust and honour. Neither have they been the most successful cultivators of literature.

Logic pretends to assist our simple apprehension, our judgment, our mode of argumentation, and our method of arrangement.

I am fully convinced, that it can afford no new strength to the natural powers of perception. And I think its utility, in improving the judgment, very disputable. It may possess some influence, in directing the mode of argumentation, and in facilitating method; but it has been extolled for these effects far beyond its real efficacy.

I mean not, however, to discourage all attention to logic. Logic has long constituted a part of every scholar's education. To be totally ignorant of it, would be an inconvenient and disgraceful defect in a man of letters.

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The student should therefore read, under the direction of some instructor who has gone before him, select parts of Watts's Logic. If he have time he may, together with Watts, read Wallis, Saunderson, and Aldrich; but I really think the subtleties of the art, which consist of abstruse terms, with very little meaning; and of nice distinctions, with very little difference, and no utility; cannot recompense the student for the time which a successful study of them must require.

Logic is not the best mode of improving the reason of man. Various reading, reflection, experience, and conversation, are certainly more efficacious. But, as I said before, the student who endeavours to obtain the knowledge of a general scholar, ought to devote some of his time to a short course of reading in the above-mentioned writers on logic.

I think it a good argument of the false pretences of logic, that instead of maturing the powers of reason, it requires them in a state of maturity before it can be understood. If a treatise on logic were placed in the hands of a rude and uninformed man, it would be no less unintelligible to him than the most abstruse theorem in geometry. His reason would never be called forth or improved by its assistance. In short, logic requires a state of reason already greatly improved, before it can be completely apprehended.

There are, indeed, in some controversial and argumentative treatises, such subtle disputations, as might lead to a wrong conclusion, without the assistance of that part of logic which teaches the manner of detecting sophisms. But this kind of writing is now very little regarded in the world; and it is certainly true, that a strong understanding will detect all fallacies, notwithstanding the art with which they are introduced, by the force of its

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natural sagacity, duly improved by education and experience.

My advice to the student, on the subject of logical studies, is briefly, that he read with attention the usual books on the subject, such as are already enumerated; but that he do not devote a great deal of time to them; that he totally neglect that syllogistic disputation, which engages so much attention in the universities; and that he seek the improvement of his reason, in reading the most esteemed books, and conversing with the most esteemed men; and making his own reflections on every thing which attracts his observation.

Watts's Logic, and his Improvement of the Mind, which he meant to be a supplement to his Logic, are certainly very useful books, and particularly adapted to young men on their entrance on logical, or rather on academical studies. Watts was a most excellent man, and a laborious scholar. His style, however, is not elegant; and it may be thought by some, that he introduces religion where the subject cannot admit it without violence. But this arose from a sincere piety, and a desire of doing all for the glory of God. It certainly can do no injury to a young man, and may conduce to something more valuable than learning.

I rather recommend Watts than Wallis and Saunderson, though I know they are most excellent authors. But their Latin is barbarous. They studied perspicuity more than elegance; and I should be sorry that the number should be increased of those scholars who have lost their taste and polite learning, in the study of such dreary and drowsy authors as wrote in the barbarous diction of Burgersdycke.

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SECTION LX.

ON FOREIGN TRAVEL.

Ad quæ noscenda iter ingredi, transmittere mare solemus; ea sub oculis posita negligimus. *The very things which we go journies and voyages to see, we pass over unnoticed, even when they lie before our eyes.* PLIN.

I MEAN not to recapitulate the remarks that have been made for and against foreign travel by writers who have taken only a partial view, or who have deviated into declamation. I shall not cite many aphorisms or examples of the wise ancients; but shall briefly consider a few points, which, according to the present system of things, appear to be the most essential.

With respect to its utility, there can be no doubt but that a mind, properly prepared, will derive from it great and lasting advantages. It must open sources of knowledge, and furnish opportunities of reflection, which cannot be obtained by him who never leaves his own country.

But I must join* in reprobating the practice of very early travel. A great degree of mental maturity, and of acquired knowledge, is necessary to enable the mind to derive advantage, and avoid inconvenience, from visiting a foreign nation. To expect that boys should make observations on men and manners, should weigh and compare the laws, institutions, customs, and characteristics of various people, is to expect an impossibility. It is no less absurd to suppose, that boys will not be struck and captivated with vanity and trifles.

I therefore advise, that a pupil shall not be sent to travel till he has passed through a capital school, and arrived at the age of nineteen. Indeed I wish

* I say join, for every writer on this subject agrees in disapproving very early travel.

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that he may spend four years at the university, when it shall be reformed; but I know this requisition will not often be complied with. Parents, in our age and country, are impatient to trust their sons into the world, to push them into the senate before they have a beard, and to urge them to offices of command in the army and in the navy, almost as soon as they come from the nursery. Many evils, national as well as private, are the consequence; but when avarice and ambition solicit, reason, philosophy, and propriety, scarcely find a hearing. National calamities can alone remedy this, and many other abuses which will insinuate themselves, and abound, till the evil which they occasion becomes too heavy to be longer borne; when it will become its own remedy.

I wish also, that no pupil, who is not certainly known to be possessed of parts, should be suffered to travel. A weak youth will learn only to make his weakness more conspicuous. Grimace, affectation, and an overbearing insolence, will constitute his acquisitions. He will learn to remove that veil of diffidence which served to conceal his defects, and which, if he had not left his paternal roof, he might have happily retained. No character is better known, nor oftener exposed to comic ridicule, than that of the empty coxcomb, who assumes foreign modes of external behaviour.* He who goes out a

* "If one have been a traveller, and can court his mistress in broken French, wear his clothes neatly in the newest fashion, discourse of lords, ladies, towns, palaces, and cities, he is complete, and to be admired. . . . . Yet these men must be our patrons, our governors too sometimes, statesmen, magistrates, noble, great, and wise by inheritance." BURTON.

Jure hæreditario sapere jubentur.

They are compelled to be wise by hereditary right.

EUPHORMIO.

See the last section of Bishop Berkeley's Minute Philosopher.

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fool indeed, but only such a fool as may be tolerated, will return insufferable. This is an additional reason for deferring his mission till the age of nineteen or twenty. By that time parents and superintendents of education will be enabled to form a just opinion of his abilities. At the age of twelve or thirteen, or even later, they will often be mistaken.

Among other arguments for travel in general, and early travel in particular, it has been urged, that it is absolutely necessary, in order to be delivered from local prejudice in favour of our country. Prejudices in favour of our country are indeed easily removed by spending our early days in another. But is there no danger lest these innocent and useful prejudices should be changed for others equally unreasonable, and really pernicious? Is it not likely, that prejudices * in favour of our country being removed, prejudices against it may find admission? I am sure it has often happened. † And I am also sure, that however a modern philosopher may inveigh against that honest preference which an Englishman gives to his nation, it is a natural attachment, and attended with effects greatly beneficial. I will avow myself to be so truly an Englishman in this parti-

* A conceited affectation of peculiar liberality, and of freedom from prejudice, distinguishes many who in this age pretend to the name and character of philosophers. Prejudices, in the idea of designing, superficial, or vain men, comprehend in them all our best attachments—all our moral, patriotic, and religious principles. The foolish fear of being under the influence of prejudices, falsely so called, is every day loosening all the ties both of civil and ecclesiastical government. What must ensue if this folly should become general, but first anarchy and then despotism?

† We owe to this evil custom those numerous and conceited persons who come home, and endeavour to explode, by censure and ridicule, all our hereditary virtues, conjugal and paternal, public and domestic,

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cular, as to think this preference not an ill-grounded prejudice, but fully justified by real observation and by fair comparison. Corrupted as we are, I think we have not kept pace in corruption with some of our admired neighbours. And I will add, that the corruption at present prevailing among us, if it does not originate, is greatly increased, by our too frequent intercourse with France and Italy.

I could indeed almost wish that travel were not considered as a necessary part of juvenile education. I wish not that travel should be prohibited; but I would have its advantages sought by men at a maturer age, after they are settled; who, during the intervals of business, and those recesses which are allowed in almost every mode of life, might take a voyage to a neighbouring country, and, by the strength of their understandings and the extent of their experience, derive infinitely more improvement from their travels, than they would have done by traversing all Europe under the age of twenty. They should go as philosophers, when they are capable of conducting themselves, both in the search of knowledge and their moral behaviour. Travel undertaken in this manner, and after a valuable store of learning, and a knowledge of our native country, is acquired, is one of the best methods of accomplishing the human mind. It crowns and completes all its other improvements. A few months occasionally spent in France, or Italy, or Holland, or Switzerland, at or between the age of thirty or forty, will enrich the understanding of a man of sense with valuable treasure. He will then search for gold, and find it in abundance; while, at a boyish age, he would have been fully employed and sufficiently satisfied in procuring dross or tinsel instead of bullion.

But since to reform the world, as the poet says,

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is a vast design, and the design commonly proves abortive, a writer must be contented with giving such admonitions as may permit it to proceed in its own way with the least inconvenience. As therefore mere boys will certainly continue to be sent on their travels, notwithstanding all that reason can advance against it; it remains that such directions be given as may at least prevent them from incurring evil, if they cannot obtain advantage.

Much of the success certainly depends on the choice of the tutor or travelling companion. He should be a grave, respectable man, of a mature age. A very young man, or a man of levity, however great his merit, learning or ingenuity, will not be proper; because he will not have that natural authority, and that personal dignity, which command attention and obedience. A grave and good man will watch over the morals and the religion of his pupil; both which, according to the present modes of conducting travel, are commonly shaken from the basis, and levelled with the dust, before the end of the peregrination. In their place succeed universal scepticism and unbounded libertinism. But a tutor of character and principle will resolve to bring his pupil home, if it is possible, not worse in any respect than he was on his departure.

It is a known fact, that they who, at too early an age, spend much time on the continent, seldom retain that religion in which their good forefathers lived and died. They commonly become the disciples of the fashionable philosophers, and are led astray by the false lights of false wit, or lost amidst the clouds of metaphysics.

So many, indeed, are the dangers attending foreign travel, that they whose situation and circumstances will not permit them to engage in it, need not re-

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pine. Our own country abounds with objects sufficient to excite, and amply to repay, the labour of inquiry. And to prove that foreign travel is not absolutely necessary to give the full improvement to the human mind, we may recollect many eminent persons, who have been richly adorned with every accomplishment of the gentleman, and furnished with all the lights of the man of sense and extensive knowledge, though they never left their native shore.

CONCLUSION.

ON THE NECESSITY OF INCREASING THE PERSONAL MERIT OF THE COMMUNITY, BY GIVING A PROPER DIRECTION AND EFFICACY TO THE MODES OF EDUCATION.

Πᾶν γὰρ τὸ ΤΙΜΩΜΕΝΟΝ ΑΥΞΕΤΑΙ, ΕΛΑΤΤΟΥΤΑΙ δὲ τὸ ΑΤΙΜΑΖΟΜΕΝΟΝ, και τοῦτό ἐστι διαφανέστατον σημεῖον ΑΡΧΗΣ ΕΥ ΛΙΟΙΚΟΥΜΕΝΗΣ. προλέγει τε γὰρ ΤΟΥΣ ΑΡΧΟΜΕΝΟΥΣ ΕΠΙ ΤΑ ΚΑΛΑ ΕΠΙΤΗΔΕΥΜΑΤΑ, και τὴν ΕΠΙΒΑΛΛΟΥΣΑΝ ΑΞΙΑΝ ΕΚΑΣΤΟΙΣ διανέμει, και πληροῖ τας πόλεις ΤΩΝ ΑΡΙΣΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ. "Every thing to which due honour is paid, thrives; but that which is slighted declines; and this (the payment of due honour) is the plainest symptom of a well-governed state. It both stimulates the subjects to honourable pursuits, and allots the proper degree of dignity to each of them, and furnishes the community with the best professions and employments."

JAMBLICHUS.

I WILL take for granted, that no accurate observer will be disposed to controvert, that there is a diversity of national character; a diversity not originating in the casual influence of arbitrary modes, but in nature.* And I will venture to advance, as equally true, that a nation no longer retains its dignity when it renounces its distinction.

When I turn my attention to my own country, I am willing to indulge the pleasing idea, that I see something in the national character of an English-

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* Nam et gentibus proprii mores sunt: nec idem in Barbaro, Romano, Græco, probabile est. *Even nations have their peculiar manners, nor is the same thing in a Barbarian, in a Roman, in a Grecian, equally probable.* QUINTILIAN.

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man, similar to the spirit of an antient Roman. Of the Roman, a gravity and a dignity were the striking features. I mean not the disgusting severity of a pompous or puritanical exterior;* but that respectable appearance, which naturally results from sentiments uniformly great; a gravity unallied to dullness, a dignity unconnected with opulence.

My opinion of this flattering resemblance is not the effect of an unphilosophical predilection, or fortuitously adopted. It is suggested by observation, and confirmed by a review of the annals of the English.† It is confirmed by their public conduct, ever generous, spirited,‡ humane; by their private lives, sedate,§ contemplative, independent; by their writings, solid, nervous, and breathing a spirit of freedom and philanthropy, which almost rescues human nature from the imputation of degeneracy.

The existence of society confessedly depends on

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* La fausse grandeur est farouche et inaccessible; comme elle sent son foible, elle se cache, ou du moins ne se montre pas de front, et ne se montre pas de front, et ne se fait voir qu'autant qu'il faut pour imposer. La veritable grandeur est libre, douce, familiere, populaire; elle se laisse toucher et manier; elle ne perd rien à être vûë de près.

BRUYERE.

But be it remembered, that personal merit must constitute "la veritable grandeur."

† To whom we may apply the words of Cicero: Neque enim ita generati a natura sumus, ut ad ludum et jocum facti esse videamur, sed ad severitatem potiùs, et ad quædam studia graviora atque majora. *For we do not seem to be formed by nature for play and jocularity, but rather for a manly severity, and for pursuits of a graver and important kind.* CIC.

‡ Les nations libres sont superbes. *Free nations are proud.*

MONTESQUIEU.

§ Non enim hilaritate, nec lasciviâ, nec risu, aut joco comite levitatis, sed sæpe etiam tristes firmitate et constantiâ, sunt beati. *For it is not always by jollity that men are happy, nor wantonness, nor laughter, nor jocularity, the attendant of levity; but the serious also are often happy in their firmness and consistency.* CIC.

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a regular subordination. What deranges or disturbs this regularity, even in the idea of the subaltern ranks, shakes the basis of society. All those who are raised by civil distinctions above the level of natural equality, are under obligations to preserve an appearance of dignity adequate to their situation and correspondent to their real importance. Respect should be decently exacted wherever it is due, not from a principle of pride, or from a littleness of mind, but because it facilitates the due degrees of necessary acquiescence; because it regulates the complex movements of the political machine. Even formality and dress,* though futile in themselves when abstractedly considered, and contemptible in a nation of philosophers, have been preserved with care in the flourishing periods of an empire, because they tended to promote tranquillity. They excited an awe among the rude and refractory, which ensured a ready submission to legal authority.† Let philosophy boast its pretensions, we are yet so constituted, that not only the uncultivated, but the enlightened also, are powerfully affected by external appearance.‡ Susceptible nature admits the im-

* Τοῖς ἐυγενέσι, και καλοῖς μαλιςα κατεπείγεε κάλλος μεν ἐπὶ της ΟΨΕΩΣ, σωφροσύνην δὲ ἐπὶ της ψύχης, ἀνδρέιαν δὲ, ἐπ' αμφοτέρων τούτων, χάριν τε ἐπὶ τῶν λόγων διαλελεῖν ἔχουσιν. "It is necessary that the high-born and the beautiful should display at the same time beauty indeed in their external appearance, moderation in their mind, but fortitude in both of these, and grace in all their words." DEMOSTHENES.

† ΟΤΤΦΟΣ ὥσπερ ΠΟΙΜΗΝ, ΟΥ ΘΕΛΕ, ΤΟΥΣ ΠΟΛΛΟΥΣ ἄγει. "External pomp leads the populace where it will, as a shepherd a flock of sheep." DIOGENES.

Ὅτι παυομένη ἡ ἐκ τοῦ βασιλικοῦ πλούτου τοῖς πολλοῖς εγγινομένη καταπληξις ἐυκαταφρονητον ἐποίει την βασιλειαν. "Because when the striking effect which is naturally produced by the appearance of kingly wealth and power on the many, ceases, it renders government contemptible." SOCRATIS Eccl. Hist.

‡ Parva sunt hæc, (says Livy, speaking of ceremonies,) sed parva

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pression previously to the interference of rational refinement. The remark is indisputably just, and we may proceed to the application.

It has been the whimsical affectation of the times to throw aside all formality,* and to break down the barriers which restrained the obtruding footstep of upstart insolence. The dress, distinctive of a profession or an office, is studiously laid aside, as far as the obstinacy of laws and customs will admit. The professional or official manners are even more readily relinquished. Though the most important end of the most important professions and offices may be frustrated, yet it is thought a compensation, that the individuals who fill them become agreeable.† They cease to be venerable, to become agreeable.‡ Public good is too remote an end to induce them to

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ista non contemnendo majores nostri maximam hanc rem fecerunt. *These are little things, but by not despising little things our ancestors made this state so great.* LIVY.

Romulus ita sancta jura generi hominum agresti fore ratus, si se ipse venerabilem insignibus imperii fecisset, cum cætero habitu se augustiorem tum maximè lictoribus duodecim sumptis fecit.—*Romulus thinking that the laws would thus become more venerable to a rustic people, if he should make himself respectable by the insignia of power, rendered himself more august, as by his appearance in other respects, so principally by taking twelve lictors in his retinue.* IDEM.

* Paucis decus publicum curæ. *Few take care of the public honour.* TACITUS.

Da autorita la ceremonia al alto. *Ceremony gives authority to the great.*

† They often act according to the opinion of Ovid:

Non bene conveniunt nec in unâ sede morantur
Majestas et amor.

Respect and love are not easily rendered consistent.

‡ Η νυν ὑπο τινων ΧΡΗΣΤΟΤΗΣ καλουμένη
Μεθῆκε τὸν ὅλον εἰς πονηρίαν βίον.

"That quality, which some good-nature term,
Has brought much mischief on the public weal."

MENANDER.

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renounce the charms of ease. Indeed it must be confessed, that the arguments in favour of this voluntary degradation are often plausible, and the motives sometimes amiable. It is often caused by true humility, and a detestation of the unjust claims of hypocrisy. But I fear the general prevalence of that spontaneous abasement which marks the age, and destroys the true national character, is often the genuine effect of a real want of personal dignity* or solid merit; a defect which is often rendered more conspicuous by the contrast of a dignified appearance.† Real merit and external grandeur must add a lustre to each other, like the diamond, and the gold in which it is infixed. Pity would be lost in laughter, if we were to see an idiot in the robe of royalty. But whatever is the motive, or however agreeable within a narrow circle the effects of the fashion of abolishing all forms whatever, the mischief of it is now felt in every part of the community.

Look into the senate of an empire, in extent, con-

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* Origo ei (dignitati) præcipuè ab interna magnitudine, id est virtute; etsi externa etiam species gestus, cultus, aliquid addunt. *The origin of this dignity is chiefly from internal greatness, that is, from virtue, though external appearance, behaviour, and dress, add something to it.* LIPSIUS.

† "There is a love of liberty, natural to us all, which makes men unwilling to submit to their fellow-creatures, when they can discern no good reason for it; and indeed such reluctance is not to be blamed, when they are required to obey vicious and contemptible persons arrayed in the trappings of authority." JORTIN.

In this age, a man's being vicious seems to be no bar to his being popular, or rewarded by government or the people. Abilities alone are required; and these abilities if analysed, will be found to be little more than impudence and a spirit of adventure, commonly excited by want, and uncontrolled by principles of any sort except those of selfishness. Nothing can be a greater mark of national depravity, than the low estimation of goodness of heart in public characters; that noblest distinction of humanity.

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nexions, resources, and glories, unrivalled. When Cyneas went out from the Roman senate, he reported that it was a congress of kings. Such was the august assembly. How would he have been affected, had he ever seen the law-givers * of a distinguished nation in the garb of grooms, and with the manners of a merry-andrew, laughing, jesting, quarrelling, challenging, or affectedly inattentive during a debate, which might terminate in the dismemberment of the empire. If we were not certain of the contrary, we might hastily conclude, that all who show that they

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* Αφεκλέου δὲ και σκωμμάτων . . . καθαιρήσει τὶς τὸ ΣΕΜΝΟΝ τῆς ἀρχῆς ΓΕΛΩΤΟΠΟΙΕΙΝ πειρωμενος. "Persons concerned in government must abstain from jokes . . . . . He who endeavours to make a laugh, will destroy the majesty of government." SOPATER.

Est ei, cui respublica commissa est, necessaria oratio et sapientia, quâ regat populos, quâ stabiliat leges, quâ castiget improbos, quâ tueatur bonos, quâ laudet claros viros, quà præcepta laudis et salutis aptè ad persuadendum edat suis civibus, quâ hortari ad decus, revocare a flagitio, consolari possit afflictos, factaque et consulta fortium et sapientium, cum improborum ignominiâ sempiternis monumentis prodere. Plerumque tamen ad honores adipiscendos et ad rempublicam gerendem nudi veniunt et inermes, nullâ cognitione rerum, nullâ scientiâ ornati. *Eloquence and wisdom are necessary for him to whom a share in government is delegated, by both of which qualities he may govern the minds of the populace, chastise the wicked, defend the good, give due praise to men of character, issue out virtuous and salutary precepts to his fellow-subjects, and such as are well adapted to have weight with them, exhort them to have regard to their honour, call them back from their abandoned conduct, comfort the afflicted, and hand down, by everlasting memorials, the deeds and counsels of the brave and the wise, and stigmatise the worthless with never-ceasing infamy. Yet, for the most part, they offer themselves as candidates for public honours, and a share of legislation, naked and unarmed, furnished with no knowledge of things, nor with one valuable science.* CIC.

This happened when liberty and manly virtue were on the decline; and when levity was preparing the way for those monsters in human forms, many of the Roman emperors.

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could have fiddled while Rome was burning, must partake in the other dispositions of a Nero.

Look on the judicial seat * where a human creature is placed to dispense life and death; to determine questions scarcely less interesting than life, those of liberty and property. Even there, on the very bench, where it once was usual to be proverbially grave, symptoms have appeared of the fashionable levity. Useful forms † are ostentatiously renounced; and the singular dress which our fathers justly contrived to cause a veneration for the person of a judge, and a readier acquiescence in his decisions, is worn with apparent reluctance, or gradually divested of its power of exciting awe. The contempt which familiarity of appearance in such a situation must produce, is disregarded for the pleasure of ease, and the character of rendering superiority less painful, by liberal condescension. But he who represents a

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* Since the last edition of this book, I have met with a passage at the conclusion of a life of Judge Blackstone, which shows, that I am so fortunate as to concur in the opinions which that eminent person entertained on this subject. "A natural reserve and diffidence, which accompanied him from his earliest youth, and which he could never shake off, appeared to a casual observer, though it was only in appearance, like pride; especially after he became a judge, when he thought it his duty to keep strictly up to forms, (which as he was wont to observe, are now too much laid aside,) and not to lessen the respect due to the dignity and gravity of his office, by any outward levity of behaviour."

† Est proprium munus magistratûs intelligere se gerere personam civitatis, debereque ejus dignitatem, et decus sustinere. *The magistrate ought to understand, that he represents the person of the state, and that he is obliged to support its dignity and honour.* Cic.

Concursio rerum externarum affert auctoritatem. *A concurrence of externals helps to give authority.* Cic.

Of these useful forms, we may truly say in the language of the schools, Forma dat esse rei. *The form gives essence to the thing.* If the people have prejudices, they are to be indulged in them, while they are innocent, for the sake of tranquillity.

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king in the actual performance of his most useful and sacred office, the distribution of justice, must endeavour to appear awful to the rude ruffian and the miscreant of society, as well as agreeable to those whose enlightened minds can look through the pageantry of an outside.* Had these venerable officers been loved and revered as fathers, they probably would not have been insulted either in the conflicts of party or the fury of riot. There is a beauty in decorum, which renders the assumption of external dignity, when it is supported by mental and official importance, agreeable as well as venerable. The mind is hurt with incongruity, when it finds a bellus homo, a petit maitre in the representative of a king. The ass in the lion's skin excites ridicule when detected; but the lion, in the exterior of the ass, would receive real injury, insult, and contempt. His voluntary abasement would invite the heel of the vilest animal. It should be remembered, that there are more in a great city who resemble Thersites than Ulysses.

All who are possessed of command ought to possess a good character,† and to maintain a respectable appearance even in the minute circumstances of ordinary life. Opinion is one of the surest foundations of authority. It is a confidence in the personal merit of the commander, which renders obedience cheerful and implicit, and causes an alacrity of exe-

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* Nec tibi quid liceat, sed quid fecisse decebit,
Occurrat, mentemque domet respectus honesti.

Do not only consider what you may do consistently with moral or legal right, but what it becomes you in such circumstances to do; and let a due sense of the propriety of making a respectable appearance get the better of your inclination. CLAUDIAN.

† Χαλεπὸν ἄρχεσθαι ὑπὸ χείρονος. "It is hard to be in subjection to a worse man than one's self." DEMOCRITUS.

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cution, which power only seldom effects. Whether some miscarriages in the naval and military departments have not been indirectly caused by the selection of fine gentlemen, of agreeable triflers, of levity in appearance, levity in conversation, and levity of principle, to command armaments,* I leave to my countrymen to determine. Whether it is not pernicious to a nation, that men of singularly bad character should have the official right of appointment in naval, military, and ecclesiastical affairs, is a problem which I leave to be solved by the apparent profligacy of this age, and the experienced miseries of this reign.

That some among the clergy imitate the prevailing manners, is lamentable,† but not surprising. With all the imperfections of human nature, they are exposed to peculiar temptation. Few among mankind are practical philosophers; and the preferments of the clergy are unfortunately in the hands of those whose manners they must too often resemble to pro-

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* Scipioni Africano suâpte naturâ multa majestas inerat—adornabat habitus corporis non cultus munditiis, sed virilis ac verè militaris. *Scipio Africanus had naturally much majesty—his person was not adorned with any nice attention to little embellishments, but like a man and a soldier.* LIVY.

Quanto illi, dii immortales! fuit gravitas quanta in oratione majestas! *Heavens! what gravity he possessed, how great majesty was there in his speech!* CIC.

† Munus eorum esse debet resistere et levitati multitudinis, et perditorum temeritati. *Their business should be to stand up against the levity of the multitude, and the rashness of the abandoned.* CIC.

Some of them may perhaps say with Cicero—Non nos vitia sed virtutes afflixerunt. *Not our vices but our virtues have injured us—prevented our preferment.*

Plus exemplo quàm peccatò nocent. *They do more harm by the example than the fault.* CIC.

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cure their patronage.* I will not add to the obloquy poured upon their order; I will only regret, as a self-evident mark of degeneracy, that they are ready to assist in divesting themselves of dignity, by throwing aside that singularity of dress,† which, in some mode or other, in all ages and countries, has been devised to secure respect to the sacerdotal office; not an useless and a bigoted devotion to it, but a decent deference necessary to give weight to their official instruction; necessary not only for their own, but their country's benefit, and their people's edification.

It is not among those alone who support a public character, but in the retired walks of private life,‡ we trace the same levity of behaviour, appearance, and conversation. The man of fortune, even the peer, takes a pride in not being distinguished by dress from his huntsman or his porter. His own education may sometimes prevent the ill effects upon his own mind; yet the example tends to confound every vulgar idea of subordination; and it is not wonderful if popular tumults arise, and scarcely an individual

* They are often in the situation of Burrhus, mœrens et laudans; *lamenting, and at the same time applauding.* TACITUS.

† With respect to the pomp of canonical externals, we may say,

Quin ipsa superbia longè
Discessit, vitium rebus solenne secundis,
Virtutumque ingrata comes.

Even pride hath departed from us, a vice usual in prosperity, and the disagreeable companion of our virtues. CLAUDIAN.

A sincerely good and benevolent clergyman is as much superior to a formal hypocrite, as heaven is to hell; but yet a respectable outside, the genuine result of internal worth, not of hypocrisy, is necessary to effect the purpose of the clergy,—National Reformation.

‡ Nobilium enim vitâ victuque mutato, mores civitatis mutari solent. *When the life and manners of the great undergo a change, the national manners are also altered throughout.* CIC.

In the very low ranks, I believe, the national manners, the mores civitatis, are not quite lost. Fashionable influence does not descend quite so low.

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is found capable of suppressing the growing insurrection, by the strong control of personal authority.* The metropolis was (when this was written) at a loss for persons disinterested and dignified enough to support with credit the office of a justice of peace.

I dwell not on the moral evil of universal levity, because it is obvious. But it should be considered by those who would not attend simply to the moral evil, that moral evil is most truly national.

It has strongly infected the taste in literature.† Modern French authors are chiefly imitated and admired among those who dictate from the throne of fashion. Some celebrated productions of modern French philosophy are fanciful, and tend rather to lower than exalt humanity. Their recent histories are destitute of dignity both of diction and sentiment, and unconfirmed by authorities. Their style is void of manly grace, and much resembles that which was censured by the ancients as one kind of Asiatic, though the moderns who use it, value themselves in discovering a mode which they fancy novel.

But to what purpose are these strictures? To a great and good one. They tend to show the expediency of increasing the personal merit of individuals, and consequently the merit of the aggregate. They point out the necessity of resuming, by a manly edu-

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* Ac veluti magno in populo cum sæpe coorta est
Seditio, sævitque animis ignobile vulgus.
Jamque faces et saxa volant; furor arma ministrat:
Tum pietate gravem ac meritis si forte virum quem
Conspexere, silent: arrectisque auribus astant,
Ille regit dictis animos et pectora mulcet. VIRG.
See Dryden's Virg. Book i. v. 214.

† Mores abeunt in studia, as well as studia in mores. *The manners have an influence on the studies, as well as the studies an influence on the manners.*

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cation, that national character, which has been exchanged for the levity of France under its despots. Such a levity is connected with luxury, effeminacy, and every thing ignoble, and is at once the cause and the effect of despotism. It is to be shunned, as peculiarly unnatural, and baneful in the land of liberty.* It is in every place disgraceful to humanity, for it tends to degrade it in the scale of existence.†

But how is this levity to be shunned, and the national character restored? Adversity is a severe remedy for political disease, and not to be wished for till every lenient method has failed. A radical cure may be effected, by restoring vigour to the proper modes of education. Let the mind be early habituated to something solid for the employment of its energies; let it be supplied with food which will nourish and add strength and agility, not with such as only bloats, or over-loads with morbid matter. Let the uncorrupted bosom of ingenuous youth imbibe the spirit, the virtue, the elevation of sentiment, and the rational love of liberty, which exalted the polished ancients to all that is great and glorious in this sublunary scene.

To accomplish this purpose, I have contributed my little portion. To increase the general stock of

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* As learning is favourable to liberty, so is liberty to learning. Θρέψαι τε γὰρ ἱκανὴ τὰ φρονήματα τῶν μεγαλοφρόνων ἡ ΕΛΕΥΘΕΡΙΑ, καὶ ἐφελκύσασ ἅμα καὶ δωθιεῖν το πρόθυμον τῆς πρὸς ἀλλήλους ἔριδος, καὶ της περὶ τὰ πρωτεῖα φιλοτιμίας. "For liberty is adapted to nourish the ideas of great minds and both gently to allure and to push men to a spirit of rivalry with each other, and an ambition to be the first in the rank of merit." LONGINUS.

† Qui se ipsum nôrit, intelliget se habere aliquid divinum, semperque et sentiet et faciet aliquid tanto munere dignum. *He who knows himself, will perceive that he has something within him divine, and will always think and act with a dignity adequate to so great an endowment.* CIC.

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personal merit, is the scope of this Treatise. I have laboured to infuse a taste for the ancients, which will naturally cause an admiration of their writings, and an adoption of their sentiments. I have endeavoured to recommend a long and close application to letters, and to explode those novel and superficial modes which terminate in disappointment. I have aimed at founding public on private virtue.

Such was my design. If it should fail, the conscious rectitude of it shall console me in disappointment. I have neither wished to flatter or offend. Truth is of no party, and a free spirit is superior to adulation. I have paid no homage where favour is to be gained by arts which I have never studied. If my design produces its effect, I shall not be without a reward. I shall feel a solid satisfaction in having done something in my generation conducive to the essential interests of society.*

Though politics, a subject adapted to raise the passions, engross the thoughts of every order, and little attention is paid to any other public-spirited exertions but those of the senate and the field, yet reason informs me, that a community may be most permanently and importantly served, by the peaceful labours of the student. I will not in this place derogate from the glory of arms, or the merit of political conflicts; but I will say, that he effects a durable and a substantial good to society, who successfully labours in adding to the personal merit of a rising generation. He sows the seeds of excellence, which

* Nec enim is solus reipublicæ prodest qui de pace belloque censet, &c., sed qui juventutem exhortatur, qui virtute instruit animos, in privato publicum negotium agit. *Nor does he only serve his country who gives his opinion on war and peace, &c., but he who exhorts youth, who furnishes their minds with virtuous principles, who transacts public business in private.* SENECA.

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may spring up in a happy soil to aggrandize a kingdom; and of virtues, which may in future ages bless and exalt human nature. When temporary subjects shall have passed away like the morning dew, those which are intended to promote a real and universal good will continue to diffuse a beneficial influence.

APPENDIX.

A VINDICATION OF THE ATTEMPT TO RENDER THE UNIVERSITIES UNEXCEPTIONABLE AS PLACES OF NATIONAL EDUCATION FOR ALL RANKS AND PROFESSIONS.

Æquo animo audienda sunt imperitorum convicia; et ad honesta vadenti contemnendus est iste contemptus. *The abusive calumnies of persons who know nothing of the matter about which they rail, must be heard with perfect sang froid; and when a man is proceeding in the accomplishment of an honourable purpose, such contempt must be contemned.* SENECÆ EPIST. 76.

If any thing can at any time be devised for the improvement of the national mind and manners, any thing to augment the comforts, the conveniences, and even the embellishments and the pure pleasures of life, it argues a deficiency of spirit to be deterred from immediately attempting it, by that over-cautious policy which trembles at the idea of Innovation. The present times are, to us who live in them, of infinitely more consequence than the past or the future; and no effort should be spared to adorn and improve them to the utmost limit. For future times, indeed, we provide most effectually, by advancing the present to the highest degree of attainable perfection. To sit down with tranquil indolence, in an unimproved state of things, when a little exertion would certainly meliorate them, and great efforts entirely reform them, is a dastardly dereliction of our own duty, our own interest, our own happiness, and the regard due to posterity.

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With such principles in my mind, and with a conviction that the smallest effort of every individual contributes something to facilitate the great work of that progressive improvement, in which all are concerned, I have dared to step forth and attempt the reform of one great department, the national education. I have advanced, step by step, from the public grammar schools, to the great and celebrated universities. On the grammar schools I might have expatiated with impunity; but the universities were, it seems, forbidden ground. If Bishop Warburton's representations are just, the very approach of an assailant to the academic battlements is sacrilege. This aspirant to literary despotism, after informing his readers that the candid regard his book met with in the two universities is his supreme honour, thus proceeds:*

"A writer, neglected or condemned by them, does but vainly struggle to save himself from oblivion; while one they approve is sure to rise superior to envy. Here science and true religion first started from their long slumber of six barbarous ages, and in a Bacon and a Wickliffe gave the earliest check to overbearing ignorance and superstition. What these two priests began, a second Bacon and Newton, a Mede and a Chillingworth, all fostered in the bosom of these two sister universities, pursued and perfected. These are their an-

* The passage here cited is to be found in the edition of the Divine Legation, published in 1742. Two editions have since appeared without it. From which it may fairly be inferred, that Warburton had changed his mind respecting the universities. The omission of such a compliment certainly leaves room for curious speculation. One may here remark, that flatterers are never constant in their eulogia. When their turn is served, they are often the first to depreciate what they lately extolled. The Warburtonian school has not been without distinguished flatterers.

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cient honours. And animated with their former successes over ignorance and superstition, we now see them turn their arms, with unimpaired vigour, against vice and profaneness. We see them oppose themselves to a torrent of impiety; and we justly regard them as the last supports of a corrupt, declining age.

"The only symptoms," he adds, "not mortal in our sickness is, that we have not yet abused our physician. Amidst that unbridled licence, which now insults every thing in government and religion, it is some consolation to every good man to see the two universities secure from outrage. Though the merit of this continence may indeed be disputed. For when, in the decline of Athenian glory, want of public spirit in the rulers had raised a licentious one in those who should obey, which spared neither the orders of religion, the tribunals of justice, the assemblies of the people, nor the temples of the Gods themselves; the most ungoverned tongue never dared to violate the sacred reverence of the Areopagus, the great protector and guardian of all those religious and civil ordinances. But then every one understood this to be a mark of the unblemished integrity of that illustrious body, amidst a very general corruption."

It is some counterbalance to the weight of this authority, that Bishop Warburton and his scholars, notwithstanding their dictatorial importance, and their subtle arts of extending and securing their renown, have lost, in the present age, that profound deference to their paradoxical decisions, which it is doubtful whether they ever possessed, but on the weak title of self-assumption. But I have cited the Bishop's panegyric on the universities, without a comment on its obvious design, that it may retain

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its full, undiminished force, and avail as much as it is able.*

It is my heinous crime, and I do not shrink from the charge, to have censured the present state of those hallowed universities, which the meek prelate denominates the last supports of a corrupt, declining age.

That they might be, and that they ought to be, the last supports of a corrupt, declining age, I most readily agree with the artful encomiast; but whether they are now what they might be, and what they ought to be, let common sense and common honesty determine. I have ventured to deny it, and I have yet, after much abuse and contradiction, seen no reason to retract the denial.

In making up my mind on the subject of the universities, I confide not in the rhetorical representations of the interested sophist, adulator, or preferment-hunter; I regard not the contradictions of malicious, cavilling, disputatious antagonists; I am not deluded by quibbles, nor browbeaten by authority; I judge from actual observation, from personal experience, confirmed by the opinions of an impartial public, confirmed by the sorrows of injured families and disappointed fathers; and I now repeat, with additional and most perfect conviction of my mind, that the universities are so much degenerated by the lapse of ages, and the want of occasional amendments adapted to the exigencies of succeeding times, that they stand in need of a reform so com-

* Valeat quantum valere potest. Both the giant and his dwarfs, sallying forth in quest of literary adventures, endeavoured to gain credit to the dictatorial paradoxes of the Divine Legation, by asserting that the universities had adopted them as settled truths. But even this, which was probably a falsehood, could not recommend them to public esteem. If the universities received them, the public at large was wiser.

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plete and general as to resemble a total renovation.* To use a fashionable word, they should be regenerated.

This opinion I have maintained, and I continue to maintain, with a perseverance unshaken by an artful affectation of contempt, or a revengeful propagation of unjust calumny. But I affirm not, and I never have affirmed, that my own plan of reform is the best that could be concerted. I do not think it so; I know it to be defective. I am above the petty pride of contending for it because it is my own. I should rejoice to see it superseded by a better.

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* Polydorus Virgilius, who wrote at a time when the public opinion was very favourable to universities, acknowledges, that there were some in his age at Oxford, "Qui omne vitæ curriculum ibidem sese mollitèr curando transigunt, qui malis exemplis juventuti plurimum interdum nocent." To avoid the evil, he expresses a wish, that the founders of colleges had ordained that their scholars, after a certain number of years spent in study, should have been obliged to quit the university, and not live there any longer, after they had finished their studies, and become either unable or unwilling to promote the proper business of a place of discipline: "Quæ sane morum labes," says he, in a passage immediately following that above cited, "minime fieret, si illi, qui etiam nunc nova in dies singulos instituunt collegia, tandem aliquando certos darent scholasticis annos, ut, aut docti suo tempore, domum redirent, aut veluti asini ad lyram, ut dicitur, loca aliis relinquerent, qui valdè multum possent in literis proficere."

Lib. v. Hist. Ang.

The residence of many on their fellowships, without any concern in education, or any necessity for literary labour, has certainly been detrimental, in many respects, to young men who are sent to college, during three or four years, solely for improvement. The example, conversation, amusements, and idle luxury of such persons is inimical to every thing which is connected with true discipline, and has contributed, as the above sagacious author seems to have foreseen, to the total perversion of collegiate foundations. The drones should be driven from the bee-hive. Places of education should not be alms-houses and monasteries.

Though I cannot approve the whole of Dr. Adam Smith's writings, yet, I refer my reader to his Remarks on the Universities of England. They suggest matter for serious consideration on the expediency of their present forms and establishment. See Smith's Wealth of Nations.

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Yet my animadversions, with all their errors, all their presumption, all their audacity, have done some good. They have been obliquely, if not directly, instrumental to the useful ends they were intended to promote. If they have done no other service, they have been beneficial in turning the minds of many to the subject; who, by greater abilities, greater influence, and better opportunities, may, in time, effect those ends which I designed, but which I expected not, during my life, to accomplish; because I saw many and great obstacles totally insurmountable to the efforts of any private unsupported individual. It has been said, that to have intended well, in great matters, is sufficient praise. This praise I claim; and I may perhaps be entitled to the additional merit of eventually exciting others to do that which I was unable to do by myself, from causes not in my own power.

My animadversions on the universities have now been before the public many years; and I have been informed that since their appearance, a few changes in collegiate discipline have been made, and many improvements adopted. The requisition of longer residence in some colleges, and the establishment of public examinations in others, are among the recent reformations. Few academics will allow that these improvements have been made in consequence of my suggestions, and I am not inclined to contend for the honour; but I have been told by partial friends, that they are entirely occasioned by the imperfect hints in this volume. It would be to expect too much of human nature, were I to expect that the improvers should openly avow it. I require no such avowal from them; as, to me it would be a reluctant compliment, probably extenuated by detraction, and

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to themselves an uneasy humiliation. But I should have just cause to complain, if, after removing a grievance, or adopting an improvement, since I wrote my Remarks, whether in consequence of them or not, I should be charged with misrepresentation, because the evil which existed when I wrote may not exist in its identical form or full extent at the present time. What injustice can be greater, than, after tacitly acknowledging the rectitude of the complaint, by removing the cause, to impeach the veracity of the complainant, by urging that the complaint was groundless; the evil which caused it having been subsequently and recently removed? Ought a convalescent, or recovered patient, to impeach the skill and fidelity of his physician, for having prescribed a nauseous but salutary medicine, because he is now free from the disease which lately rendered the bitter pill necessary? In vain the doctor urges that the patient laboured under the disorder that required the dose, at the time when the prescription was written. The unreasonable patient proclaims to the world, in the language of rage, that the physician is a blunderer, and prescribes for a disease which has no existence. For such a patient, according to the idea of the ancient classics, the only remedy would be hellebore.*

My attempt has been censured, not only as unnecessary, but, still more insufferable to pride, even audacious. I confess, that to arraign a great, an ancient, an opulent establishment, at the head of which are peers, bishops, deans, doctors, graduates of various ranks, persons of indisputable merit, and

* A medicine prescribed by the ancients for insanity.

—— Tribus Anticyris caput insanabile. HOR.

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of blameless character, wears at first sight an appearance of presumption. What could induce me thus to dare?

——— Diinè hunc ardorem mentibus addunt,
Euryale, an sua cuique Deus fit dira cupido?

My answer is, that I was writing on Education, and had professed to write my real sentiments, in the hope of serving the many, however obnoxious they might be to the interested view, without disguise. The state of the universities certainly fell within my design; and in conformity to my professions, I wrote on them, as on all other topics, my real sentiments without disguise. Independent in my principles, contented also, as I ought to be, with my circumstances, how should I, consistently with reason or inclination, adopt that mean and selfish wisdom, which, while it undertakes to serve the public by its communications, suppresses every useful idea, which may possibly, though unjustly, offend those who have it in their power to bestow honours and preferment on quiescent insignificance.

But it may be asked, as I allow these peers, bishops, deans, doctors, and graduates of various ranks, to be respectable and good men, how happens it that they connive at the abuses I point out, and that they have not stepped forward to promote the academical reform which I affirm to be necessary? Without impeaching their goodness individually, I can account for their disinclination to come forward as reformers. Reformation is in its nature invidious; and the very name of reformer has been artfully rendered obnoxious to hatred.* Innovation is at all times supposed, by those who have

* The great reformer Luther, to whom we are all indebted, was maligned in his time with the bitterest reproaches. Charles the Fifth, after the diet of Worms, issued a formal edict against Luther, in

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much to lose, dangerous. Caution, carried to the very confines of timidity, is esteemed by many wisdom. Good men, great men, wise men, are still but men; and, without any great moral turpitude, will insensibly fall into some degree of indolence or procrastination, when not immediately summoned by the importunate clamour of necessity. Preferring their present repose and prospects of advancement to the contingent and distant public benefit of uncertain projects, they are reluctant to expose themselves to the struggles of opposition, or to hazard opinions of possible improvement, which, however ultimately beneficial, may, as is too commonly the case, operate unfavourably, in the first instance, on their own ease and their own prosperity. "Malum bene positum ne moveto,"* is esteemed a good rule.

which was the following passage: "Constat hunc (Lutherum) non hominem, sed dæmonem potius, figurâ et specie humanâ cuculloque monastico indutum." *It is clear that this fellow* (Luther) *is not a man, but a devil in the shape of a man, and with a monk's hood about his head.* Sir Thomas More, in his Answer to Luther, pours out such abuse upon him, as none but the vilest of the human species can deserve. If such men as Luther could not escape the virulence of those who were exasperated at innovation, how shall those who have no pretensions to his merit and services escape? Yet if Luther and his followers had been deterred by interested oppositions, in what state would our universities and our church have continued to this day? The present bishop of Llandaff, Dr. Watson, who, to his honour, has not dreaded the name of a reformer, has the following apposite passage in his Letter to the Archbishop of Canterbury:

"I know it is commonly said, that wise and good men look upon every attempt to reform what is amiss in church or state, as a matter of dangerous tendency; but it may be justly doubted, whether there is not as much timidity as wisdom, as much indolence as goodness in this caution; certain I am, that if Luther and the reformers had been men of such dispositions, the church of Christ would never have been purged in any degree, by them at least, from its antichristian corruptions."

* Do not disturb the mischief if it lies quiet where it is; i. e. if it does not disturb us.

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by good physicians; and may possibly be judged equally valuable by good academics and good ecclesiastics. Finding things in a quiet state, though not such as their understandings entirely approve, they may think it a duty not to risk the disturbance of tranquillity, the raising of tumult, and the various evils of human controversy.* Acting, or rather refusing to act at all, while under the influence of such principles, they may still be deemed, allowing a great deal for the infirmity of mortals, good citizens, and good men, though perhaps mistaken; and if they are less ardent and adventurous than true patriotism, honour, and honesty might require, they are, on the other hand, free from the turbulence of the demagogue, and the mischievous activity of the wanton innovator.

This at least I will confidently maintain: whatever censure may obliquely and incidentally fall upon these men, it was never my intention to involve them in it, nor personally to criminate a single individual, high or low, dignified or undignified, preferred or unpreferred. I believe I may defy the bitterest of my adversaries to prove that I have been guilty of personal invective or detraction in a single instance. My subject was far above personality. My aims were superior to all personal resentment, if I had felt any; but I felt none. My object, throughout my book, was the best mode of improving the national education. With this I began, and with this concluded. I never thought, as far as

* Add to this, that . . .

—— Turpe putant parere minoribus, et quæ.
Imberbes didicere, senes perdenda fateri. HOR.

The grey beards do not like to be taught by their juniors; and prefer the mumpsimus to which they have been used, to the sumpsimus which is right.

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I can remember, of any individual in any university, as an object of censure, from the first line to the last of my Animadversions on the Universities: so that if any thing said generally, is applied particularly, I fear the old observation must be brought forward: Qui capit, ille facit. But I must declare, that I should be sincerely concerned at any sentiment or expression that, rightly and candidly understood, could make "one honest man my foe," or give him one uneasy sensation. I scorn to flatter, and feel the greatest reluctance in giving unnecessary pain.

The manner, it is urged, in which I proposed my amendments, might have been more insinuating, gentle, delicate, guarded, and inoffensive. I know it well. But what it gained in courtesy, it might have lost in force. Great corruptions, preserved by prejudice and authority, and almost sanctified by antiquity, should be described in strong expressions, in the natural language of natural indignation. The style of indignation is the style of honesty, if not of worldly and temporal prudence. In my "Liberal Education," I addressed not the university; but the people, the world at large, those who are most interested in the reform, and least in the continuance, of university disarrangements. Strong and glaring colours were necessary to attract the public eye, to call the attention of those to academic groves and schools of philosophy who are immersed in commercial, political, and private concerns; and who, busied in the walks of active life, would not have perceived the faint colouring of a timid delineator. I had observed, that cautious attempts at reform had been made without effect, either on the public or the university. While I resided at Oxford, a pamphlet, recommending regulations, was written, printed, and privately circulated by the very ingenious

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and worthy Dr. Napleton, then a fellow of Brazen Nose College. Did it produce any effect, but the praise of its author's delicacy and moderation? The public knew it not, and, with all its merit, it soon sunk into total oblivion. The drowsy genius of dulness laughed, as he lolled on his sofa, at its utter failure. From this and other instances, as well as from the academic dread of innovation, I inferred, that no effectual reform would be commenced, much less accomplished, till the public should demand it, with a voice that should re-echo through the cloisters of Rhedycina.* To the public I therefore appealed;† and I appealed in a style not adapted to the timid caution of an academic conclave, but to the bold genius of Englishmen enlightened by liberal inquiry, warmed by the spirit of liberty, and judging of insti-

* A poetical name for Oxford.

† I beg leave to adopt bishop Watson's sentiments respecting the propriety of bringing plans of reform before the public, in preference to private persons.

"I much dislike," says he, "all private caballing in matters of public import; if they will not bear the broad face of day, the animadversion of men of different talents and judgments, the thorough sifting of all parties, they are not fit to be encouraged. . . . . The business thus submitted to the public judgment, cannot be stifled by the efforts of interest or prejudice; nor will it ever be brought forward by its proposer in any other way, unless public approbation shall prove that it is calculated for public good. I may not perhaps be able to give up my opinion to the opinions of others; but I shall be both able and willing, in deference to their opinions, to give up my plan; for my zeal for rectifying what seems wrong, is tempered, I hope, by respect for the judgment of others: by a disposition (after having proposed openly and freely what seems amiss) to acquiesce quietly in what cannot quietly be amended. As to any censure to which I may have exposed myself in becoming, as some will scoffingly phrase it, a Reformer; in disturbing, as others will, or will seem, to apprehend, the repose of the establishment, I will, as the apostle recommends, take it patiently. It is much easier to bear the reproach of other men's tongues, than of our own minds; and that I could not have escaped had I done less than I have done." Letter to the Archbishop of Canterbury.

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tutions conducive to general benefit, without the bias of private, partial, and unmanly policy. The cause was good, my motives were honest. What could I fear? I feared no consequences to myself, I feared no loss of favour or patronage, I feared no abuse or calumny; and as I felt no fear, I scorned to affect the language of fear, a language that would have injured the cause, and misrepresented my sensations. I firmly believe that what I have written can hurt no man's worldly interests but my own. And this last assertion will be sarcastically acknowledged, with a sapient sneer, by those who feel themselves most affronted, and endeavour to retaliate by expressions of affected contempt which conceal their choler.

"But it would have been more regular," says discretion in a soft voice, "to have proposed the improvements in the university convocation." I allow that it would have been more regular; but it would have been equally inefficacious. Besides the objection to this mode, arising from a personal trouble and attendance, for which I had neither time nor inclination, I know that my proposals would have been received with disdain, wherever ministerial influence predominated, and immediately over-ruled. The dread of innovation would have raised a cry against the motion and the mover. A reform, proposed by an unsupported individual, in the presence of heads of houses, public officers, doctors, and proctors, whose peculiar province, it would have been urged, is to consult for the academic state, would have been deemed even more officious and arrogant than a public appeal. It would have been instantly crushed by the weight of authority. The infant would have been strangled in its cradle, with all the unrelenting violence of a Herod's jealousy. I there-

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fore publicly exposed it, and relied on the protection of a generous people. It was kindly received, gently cherished, and will grow up in time to require the favour of its fostering guardians, by promoting a public benefit of the last importance.

Moderation, candour, and discretion are indeed fine words, and fine qualities; but in an age in which subtilty passes for wisdom, they are artfully made use of by those who derive personal advantage from acquiescence in abuses and corruptions, to repress every manly and public spirited exertion, which, aiming at public good, may possibly interrupt private repose, or impede the advancement of private interest. How would the reformation in the church, or the revolution in the state, have been effected, if the ardour of enterprising men had been refrigerated by the dastardly wisdom of those who call just censure, want of candour; intrepid spirit, want of moderation; and the energetic action of decisive courage, want of discretion? Such candour, such moderation, such discretion, are not the virtues of enlightened and vigorous manhood, but the poor resources of decrepitude and dotage. They are the time-serving qualities of slaves.

I may be accused by the veterans in worldly prudence, of urging a chimerical perfection; for this topic of opposition to reform is one of the disguised means of perpetuating abuses which gratify the love of indolence and the love of power. But there is nothing that I have recommended, which is not easily reducible to practice, and which, after all, will not fall infinitely below ideal excellence. I know, as well as the objectors, that nothing sublunary is perfect; but I also know, that all human things have an inherent tendency to decay, degeneracy, and destruction. Nothing but continual efforts to

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advance and improve them, can keep them in a tolerable state of permanent or stationary rectitude.

It is now many years since I resided at Oxford, and since I wrote the animadversions which offended those who love corruption because they fatten in it. Alterations in little matters may have taken place in the colleges since I was able to make ocular remarks, and wrote the result of them. A few things, therefore, that were strictly true when I wrote, may now be no longer true; I say a few things, for I know, and all the world knows, that a general reform has not taken place, and that the great and leading observations of my Treatise, the only ones which are worth maintaining, are still applicable. As to trifles, which furnish food for the malignant caviller, I never insisted on them with earnestness, nor shall I trouble myself or others in contention concerning them. Let the idle busy-body amuse himself with them unmolested, as children divert themselves with pursuing butterflies.

At the close of the subject I beg leave to submit a few questions to those panegyrists of the universities, who oppose all amendments.

In what consists that pre-eminence of merit in the universities which can justify such hyperbolical praises as they bestow, which ought to silence all opposition, and to preclude every idea of reform? It is unfair to produce, as arguments of unparalleled excellence in the constitution of the universities, the names of a few defunct great men, who have splendidly adorned their annals.* It would be ex-

* Yet be it remembered, as an incontestible fact, that the greatest ornaments of literature, the very pride and boast of the English nation, were expelled, degraded, and deprived by the universities. I name, among others, Milton, Locke, and Bentley. The great Locke's Essay

traordinary indeed, if among such multitudes as have resorted to them for many centuries, a great number had not arisen, whose lustre shed a brilliant light on the surrounding obscurity. But let the inquiry be chiefly confined to the present age, and to persons now alive. What have the universities produced in medicine superior to all other places of education? Yet Oxford and Cambridge value their medical degrees above all others, and the prejudices of the world coincide with them in the preference. But are either of them, as efficient schools of medicine, to be compared with the university of Edinburgh? Whom have they lately produced at Oxford or Cambridge to oppose to a Cullen? Are either of them, notwithstanding the foolish credit given to their medical degrees, resorted to by the majority of medical students, who, despising prejudices, seek solid improvement, so much as Edinburgh? What opportunities for the study of medicine have Oxford and Cambridge equal to those afforded by hospitals and lectures in London?

What pre-eminence can they justly claim, though their rhetoricians may boast of it, in the study of the law! I am aware, that Blackstone's Commentaries, the fruit of the Vinerian Lecture, will be immediately brought forward, in answer to this question. But this very lecture is a very recent institution; and

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on the human Understanding was disgraced at Oxford, as far as heads of colleges could disgrace it.

"At a meeting of the heads of houses at Oxford, it was proposed to censure and discourage the reading of Locke's Essay; but after various debates, it was concluded, that, without making any public censure," (which by the way the public would have laughed at,) "each head of a house should endeavour to prevent its being read in his college." DES MAIZEAUX, in a note to a Letter of Locke to Collins.

Mr. Locke was expelled Christ Church College, Oxford.

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therefore a proof in favour of such innovation as I recommend, and such as my opponents contemptuously renounce. Let us turn our eyes to the living world. Did the late or present Lord Chancellor or the Chief Justice of England derive their knowledge from an English university? Are not many of the ablest advocates, and most learned lawyers, now at the bar, men who spent little or none of their time in any of the colleges? If I may take one instance from a great pleader recently deceased, Was the late Lord Ashburton indebted to the nourishment of the almæ matres? Is Mr. Erskine, to whom, as a forensic orator, neither of the boasted English universities can produce an equal?

But I proceed to divinity, the grand original purpose of the whole academic institution. What high pre-eminence have the resident members of Oxford and Cambridge to boast in public works of divinity? It is not equitable to produce the names of men, who, though they spent the first three or four years in the university, studied only the classics, and proceeded only in the arts, as instances of great divines produced by the meritorious discipline of the university. The universities, confessedly, gave them, during their residence, little or no instruction in divinity. But let the alma mater claim the merits of all who ever sucked her breasts; and are there any now living whose sermons, the most useful part of all divinity, have been so well received by the public, and therefore done so much good, as those of a Scotch divine?* Yet the alma mater so values her divinity honours, as to hold all similar degrees, which she does not bestow, in the most sovereign contempt. The last most boasted work of one of the

* Dr. Blair.

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Oxford divines, one of her professors,* was confessedly indebted to the assistance of a dissenting minister, a man who was never matriculated, and who never aspired at the distinction of tufted caps, furred hoods, and scarlet gowns. Were not bishop Butler, archbishop Secker, and other most distinguished divines in the church of England, bred in dissenting academies? yet the almæ matres believe no theological graduation worth possessing, but that which they are ready to bestow on all whose names have stood the statutable time in their rolls, and who have gone through formalities which even dunces despise for their facility and futility. Such is the effect of prejudice. The bare enrolment of your name in the books of an English university shall make you, in due time, though, as South says, you ran your head against a pulpit when you should have been at a plough-tail, a more honourable doctor of divinity than the greatest learning acquired in any other place, or in any other university in all Christendom.

What stupendous superiority have the universities to boast in science and philosophy? Have the late ingenious and useful discoveries in chemistry, electricity, pneumatics, astronomy, in all the fine and useful arts, originated from them? In all the arts and sciences much has been done by philosophers now living; but are they philosophers who have spent their time in contemplation in the groves of Granta and Rhedycina. Were Franklin, Priestley,† Herschel, and many other improvers of science, both in London and in Scotland, syllogistic disputants in

* Dr. White, assisted by Mr. Badcock.

† A most excellent philosopher and man. I differ from him as a divine.

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the schools of Oxford and Cambridge? The almæ matres of England own them not; and whatever degrees they have, the almæ matres despise their honours, in comparison with those which are bestowed on every illiterate "Term Trotter," that pays his fees, and performs the obsolete exercises, with all the unmeaning utterance of a parrot. The university of Oxford seems to have as great an aversion to innovation in science as in discipline.

Have Oxford and Cambridge any just claim to such supereminent advantages as can justify exclusive claims to merit in the belles lettres, in history, in poetry, in oratory? As to history, Hume indeed is dead, and I am chiefly confined to living instances; but Gibbon, notwithstanding his principles are to be reprobated, has great fame, whether I think he deserves it or not, as an historian; and what did Hume or what did Gibbon derive from a residence in Oxford or Cambridge? Robertson is celebrated all over Europe; and yet Scotland has an exclusive claim to whatever honours he may reflect on the place of his education. Were the long train of poets, male and female, dramatic, lyric, miscellaneous, who have pleased the present age with the elegance of their compositions, inspired on the banks of the Cam and the Isis?* As to oratory,† if the academics have

* Was poor Mr. T. Warton (who was the only distinguished poet during half a century at Oxford) rewarded by the university as he ought to have been? Had he even a diploma? Urit enim fulgore suo. Did Gray love Cambridge? See his Letters, where he describes it in terms of contempt and detestation.

† A very sensible and a very honest writer says on this subject;

"In Cambridge and in Oxford, the art of speaking agreeably is so far from being taught, that it is hardly talked or thought of. These defects naturally produce dry, unaffecting compositions in the one; superficial taste and puerile elegance in the other; ungracious speech in both. Dr. Brown's Estimate, vol. ii. page 68

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the theory, few are disposed to allow that when they come into the world they display the example.

Have the periodical criticisms, in which the nation at large is deeply interested, I mean the journals of literature, those important publications which must have great influence on the principles and learning of the times; have these been in the hands of men who enjoy leisure, and a competency, in the sequestered shades of Oxford and Cambridge? Who are they who sit on the critical tribunal, and pronounce sentence on all which the press, even the university press, produces? Not doctors, masters, bachelors, heads of houses, and professors at Oxford and Cambridge, publicly maintained to promote science and all kinds of literature; but, for the most part, dissenters, men little known, yet men of industry and virtue, men who have acquired their excellence, whatever it may be, uninstructed by the tuition, unbenefited by the foundations, and undignified by the graduation of Oxford and Cambridge; men pretendedly despised, yet whose remarks are read in the closet by the haughtiest academic. Are any of the great literary works of this day, in any department, produced by the university? A pamphlet in defence of some ecclesiastical tenet, to defend the test or the subscription to articles, seems to be among the greatest efforts of the resident academics; magnæ molis opus, and a step to a bishopric. Was Dr. Johnson encouraged by the university in writing his Dictionary of the English language; a work that ought to have proceeded from the university, by the alma mater of Oxford? Did he receive any assistance

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The late Lord Chatham, Mr. Burke, and all the most celebrated orators of our day, drank at other fountains.

The members of the universities do not shine in the House of Commons. Where do they outshine all others?

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from her? He resided a little while, in poverty and neglect, at Pembroke College. He speaks most contemptuously of his tutor there; he expresses, in his Tour, his low estimation of all academical honours. Late in life, long after his Dictionary appeared, and in consequence of the interposition of a few personal friends, Oxford gave him a diploma. But was not this favour then shown him, more owing, really, though not ostensibly, to his political pamphlets in defence of the American war, and to the influence of Lord North, the minister, than to his great merits as a lexicographer? He says himself, that his Dictionary was written with little assistance of the learned, and without any patronage of the great; not in the soft obscurities of retirement, nor under the shelter of "academic bowers." Were the Biographia Britannica, and the Encyclopedia in the hands of Oxford and Cambridge literati, or of dissenters* shut out from academic bowers?

Great and good men in every line are and have been among the sons of Oxford and Cambridge. But would they not have been, in all human probability, great and good, if educated elsewhere? Then why this fastus academicus, this local insolence, this pomp of pretension, which spurns at the idea of reform; as if Oxford and Cambridge alone possessed all learning, all science, all philosophy, all divinity, all excellence? Why this contempt of all degrees, but those which their graduates confer on

* It is remarkable, that even the introduction to the favourite logic, much used by the tutors at Oxford, was written by a dissenting divine, Dr. Watts, who would have been turned away with contempt, if he had knocked at the door of the university, and asked admission. His little book was admitted by the force of its own merit, and he might say (with Ovid), to his book of Logic,

Parve, nec invideo, sine me, Liber, ibis in urbem
Hei mihi quòd domino non licet ire tuo.

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each other with mutual complaisance? Why are few or none, however sober and learned, thought worthy of the bishops of being ordained, but those who are enrolled in a college buttery-book, and are therefore supposed to have a regular and academical education; though many of them have barely kept a few terms, and during those terms have had little or no opportunity of theological instruction? Such are the privileges which prejudice or false policy allows to matriculated ignorance. Such perhaps ought to be the privileges of university education; if education were the sole business of the university, and if she conducted it faithfully, attending to improvement in letters and morals, and disregarding ministerial patronage.

As places of education only, I have considered the universities, unconnected with politics, unconnected with the temporal interest of civil or religious establishments. I have not intended either to serve or injure any narrow party in church or state, any persuasion or any sect; but purely to prosecute the purpose which my subject led me to, the momentous cause of education. I can neither adopt nor approve that academical policy, which seems at first sight to evidence a greater regard for a state system, than for education; a greater regard for a church, than for Christianity; a greater regard for its own dull dignity, and the conversation of its own idle forms, and useless privileges, than for the advantage of a whole people, for whose benefit alone an university can be supposed, on rational principles, to have been originally designed, and constantly supported by national and private munificence.

As places of education, I repeat, independently of church or state policy, I have considered the universities. I know the idea was liberal, and the

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design good. But I have been rewarded with calumny. I predicted it. It comes not upon me unprepared to receive it. I foresaw that many would misapprehend, more misrepresent, what I have advanced; and that the proud academic would express for it disdain and contempt, either real or pretended. Affected disdain and contempt are indeed the common resources of impotent but haughty resentment; and time and truth usually prevail over them. It is nothing new in the history of mankind, that those who attempt to promote some great interest of the public, by an important change of ancient institutions, should be repaid, through the stubborn prejudices against innovators and innovations, with obloquy, insult, and every species of injurious usage. I consider it as an honour to suffer in so good a cause.

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A LETTER TO LORD NORTH ON A REFORM OF THE UNIVERSITY OF OXFORD.

TO THE RIGHT HONOURABLE LORD NORTH, CHANCELLOR OF THE UNIVERSITY OF OXFORD.

MY LORD,

You have been so long accustomed to public letters from intruding correspondents, that the very superscription of them may have become loathsome. Much less sagacity than your Lordship possesses will suggest the policy of not giving them consequence by honouring them with notice. The rude language, the illiberal virulence, the impertinent folly, with which a prime minister of this country is usually addressed, too often justify him in not only neglecting, but in despising the officious remonstrance of the political adventurer.

You are now happily emancipated from the splendid but invidious slavery which exposes the best of men to the envenomed shafts of malevolence. You are at leisure to attend to the republic of letters, where you have a right to be still considered as prime minister. To that honourable distinction you are entitled as a supreme magistrate of a celebrated university.

It is the Chancellor of Oxford whom I now address, on a subject intimately connected with the honour and prosperity of those institutions over

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which he presides. The subject is far removed from the din of political strife, and the selfish violence of party rage. I venture, therefore, to indulge a hope, that it may not be entirely disregarded.

I am the more inclined to hope, as I am able to assure you, that, in this letter, and in all that I have said concerning the universities, I have no private favour to ask, no personal interest to promote. You will readily believe me, when you consider the freedom of my remarks. You know well, my lord, from your long experience, that the style of expectants and solicitors for preferment is very different from mine. You must have observed, that caution, obsequiousness, and servile accommodation, are the distinguishing marks of those who aspire to courtly patronage. Their great study is to be discreetly guarded, lest a free sentiment or expression should give offence, by any possible construction, and destroy the effect of long attendance and frequent importunity. My strictures on the university have no selfish reserve, no temporising caution. Prudence, in the common acceptation of the word, will deem my attempt a species of knight errantry; authority, in the hands of those who enjoy emolument in the present disarranged state of the university, shuddering at innovation,* will determine to withstand it with the whole weight of corrupt influence; pride will despise, and malice traduce, a reform, of which they have neither sentiment to feel nor manliness to acknowledge the necessity.

* Yet what Lord Bacon says of innovation is certainly just: Quod si tempus decursu solo, res in pejus ferat, prudentia vero et industria in meliùs restituere non contendat, quis tandem erit finis mali? . . . . Qui veteta superstitiosè nimis reverentur, cedant in præsentis sæculi ludibrium. BACON. Interiora rerum.

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Against such formidable opposition, on whom shall I call for succour? On you, my lord. You are elevated above such meanness, both by your nature and your situation. To you then I look up for that sanction, which I shall never receive from time-serving expectants. On you I rely, against the shafts of some who are ready to wound in the dark those whom they decline to meet face to face, against the misconstructions and misrepresentations of others who are subtle enough to distort and deform what they cannot deny and refute. But while I seek the patronage of the cause I have undertaken, I seek no other patronage. This is not the language of one who, though he pretends to promote a public interest means nothing but his own.

If you should trouble yourself to ask, why I in particular should solicitously recommend a reform of the universities, I will frankly avow the real cause. Incited by an ambition which your Lordship, as a public character, will not, I hope, deem very disgraceful, to do something useful in my day, I sat down to write on education; a subject naturally obtruding itself upon me from that professional employment in which I was early engaged. In pursuit of it, I was in course led to consider the universities. I had resided in one of them, and had been no careless observer of it. When I came to write on them, I expressed my real sentiments without a fear of offending, and without a wish to flatter. Many defects, many errors, many laughable absurdities, I pointed out to public scorn and public condemnation. I acknowledge that I went further than the timidity of worldly wisdom would approve, or the complaisance of courtly accommodation tolerate. In many things, I doubt not, though I do not know, that I have been mistaken. I expect not that you

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should think with me on all my animadversions; but on most of them, I firmly believe, there can be but one opinion. The public, I have reason to suppose, approve them; and I have no cause to suspect that your Lordship, and the most respectable members of the universities, have condemned them. Even if from delicacy, or any other motive, you should not chuse to promote the alterations I have suggested, time will produce them spontaneously. Prejudices will die, and truth emerge, when the superincumbent weight shall be at last removed. But why should not the present age enjoy the advantage?

If your Lordship should further condescend to ask why I do not move in my place, as a member of the academical senate, the reform I recommend, I must beg you to accept two reasons in answer: First, I am fully persuaded, that such a motion would be unsuccessful; and secondly, I am of opinion, that some of the alterations that I propose, are such, as the power of the convocation, unassisted by your Lordship's authority, or the intervention of parliament, cannot effect.

But to proceed to the business of my letter. It is then plainly my humble request, that, as Chancellor of the university of Oxford, you will promote a revision of its statutes, customs, and exercises; and that you will submit the whole state of it to a parliamentary consideration.

I fully rely on your wisdom for the choice of such regulations as will render your university really efficient in promoting the great purposes for which it must be intended; and in restoring that natural lustre to it, which is deeply incrustated by the rust of time. I am sure you want no information on the topic; but as I have entered so far upon it, a rash volunteer, you will not wonder at my temerity in

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continuing the pursuit. A specification of a few improvements will add but little to the sum of my transgressions.

I conceive, that it would redound to the reputation and utility of the university,

1. That the oaths required at matriculation, admission to scholarships and fellowships, and on many other occasions, should be diminished in number and altered in form. In the present times many of them are confessedly not requisite: many must be violated; and as these give offence and uneasiness to tender consciences, they ought to be dispensed with, or reformed immediately.

2. That the residence of under-graduates, supposing a reform to take place, should be required during at least eight months in the year.

3. That sumptuary laws should be established and put in full force; and the incurring of debt effectually prohibited, by discommoning all tradesmen who give credit.

4. That the keeping of horses and dogs, and the frequenting of stables, by under-graduates, should be prevented; not by dormant statutes only, but by inspectors appointed for that particular purpose.

5. That noblemen and gentlemen commoners should not be entitled to such exemptions from academical exercises, or salutary discipline, as tend to prevent or retard their improvement; that some mode of exercising them should be devised which may prevent their exposing themselves to public contempt by deficiency. This respect is due to them, as they may hereafter be hereditary legislators; and also, because they will not enter at the university without it. As to such discipline as conduces to the preservation of their health, their characters, and their fortunes, the authority of the

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university should be rendered powerful enough to enforce it with full effect, whatever loss or displeasure might ensue.

6. That the senior tutor in every college should be a proctor, invested with the same powers which proctors now have in the university at large, and remaining in the office so long as he continue to be a tutor; and that a stipend be allowed him from the useless professorships, all of which should be abolished at the decease of the present professors.

7. That the number of public tutors in every college should be increased in proportion to the number of under-graduates; and that, at the same time, the stipend which each pupil pays should be at least doubled. The stipends at present are too little. Though the tuition is of the first consequence, it is paid more inadequately than any thing else at Oxford.

8. That the tutors, in return for their greater emolument, should superintend the tradesmen's bills, and transmit quarterly accounts to the parents or guardians.

9. That public examinations should be established in every college; but that they should be conducted with such delicacy as not to hurt the feelings of the diffident and modest.

10. That the whole of the exercises performed in the public schools should be altered for such modes of displaying abilities and attainments as are better accommmodated to the present state of learning and the views of students in the present age.

11. That a great part of the public exercises should be in the English language.

12. That a public school for elocution should be established; that the best speakers should be ap-

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pointed by the convocation to preside in it in rotation, and for a liberal salary.

13. That a separate school for elocution should be devoted to the use of students in divinity, where they should read the Common Prayer and the best sermons in the language, in the presence of correctors approved by the convocation or the bench of bishops.

14. That effectual, and not formal instruction in doctrinal theology should be afforded gratis to all who intend to take holy orders; and that a degree in divinity should be conferred on them at the standing now required for the degree of master of arts.

15. That the examination for the first degree, of those who intend to take orders, should be in biblical learning, as well as in arts and sciences.

16. That the Bodleian and Radclivian libraries should be open to all members of the university without distinction: due care being taken to secure a quiet deportment in them, by the constant attendance of officers invested with high authority, and amply paid by the university; that common books, under the restriction of depositing their value in the librarian's hands, should be lent with due regulations, during the winter season, for the use of students in their own rooms. Very scarce books and all manuscripts might be locked up, and allowed to be inspected only on application to the librarians.

17. That a professor of modern languages should be appointed, and employ one foreign assistant at least, in each language, to teach such pupils as should be recommended by the senior tutor in each college, the language of his country: that every class should raise a sum for their payment, in such proportions as to render the expense inconsiderable to individuals: that the professor should superintend

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all their proceedings, and engage or dismiss them according to their merits, and at his discretion.

18. That all the public professors, but especially the king's, who are paid by the public, should read lectures three times a week in every term: and that when superannuated, or disinclined to read, they should resign on a pension, or appoint a substitute, approved by the university, who should succeed them at their decease, if no valid objection should appear.

19. That all useless and antiquated forms whatever, which savour of monkery, popery, slavery, and Gothicism, should be utterly abolished.

20. That if a diminution of income should happen to any individual, in consequence of these alterations, a full compensation should be made him at the public expense, during his life, or residence in the university.

And now, my Lord, I must beg your pardon for this tedious detail. I could add many useful hints, but am afraid I have already trespassed too much on your patience. Your own wisdom will intuitively suggest to you more and better improvements than I have specified. The faults and defects of the university are so gross, as not to require any great sagacity, either to discover, or amend and supply them. Nothing is wanting to reform it, but an earnest desire in those who possess the power.

To introduce the reform appears to me to be your peculiar province; and I will take the liberty to observe, that more real and permanent advantage to the state, more substantial honour to yourself, will redound to you from your restoration of your university to its proper and natural perfection, than from all the laborious exertions of your long political career. Posterity will forget the misfortunes of the

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minister, while it profits by your wisdom as an academical chancellor; and you will become a greater benefactor to the university, as the reformer of it, than any of those kings and worthies who are annually bepraised in the fulsome language of the Crewian oration.

I do not estimate the importance of the university too highly, when I affirm that the welfare of the nation greatly depends on its being rightly conducted. Political as well as private virtue must be influenced most essentially by the state of a great establishment for the national education. The universities send one individual at least, who has great weight in forming, by his precepts and example, the manners and principles of the people at large, into every parish throughout the kingdom. Add to the influence of the clerical profession, that of the professors of law and physic, and that of gentlemen of independent fortune; almost all of whom spend some of their most susceptible years in one of the universities. You are not to be informed that "a little leaven leaveneth the whole mass."

Consider, my lord, that the nobles of the land, on whose conduct so much of the public happiness must depend, will be sent to seek wisdom and virtue at our universities, when reformed, instead of travelling at an early age, and acquiring, in the place of learning, science and philosophy, the mere varnish of external grace, to gloss over a most contemptible ignorance of every thing truly great and truly honourable.

But I forbear suggesting those advantages of an academical reform, which your own enlightened mind will point out to you in abundance. Pardon me for what I have already thus freely advanced; and if I have been too zealous, too sanguine, too

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unreserved, in any of my expressions, candidly impute my error to the ardour of a mind earnest in wishing to enforce the idea of a great object, which it has adopted on full conviction of its necessity and importance. That I have probably been in some things mistaken, I have already said; but that I have wilfully misrepresented any thing, or been actuated by unworthy motives of any kind, I confidently deny. Hoping, therefore, for the shelter of your protection, in an enterprise thus exposed to the obloquy of pride and prejudice, I have the honour to subscribe myself,

With great respect,

My Lord,

Your Lordship's

Most humble Servant,

Vicesimus Knox.

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REMARKS

ON THE

TENDENCY OF CERTAIN CLAUSES

IN

A BILL

NOW PENDING IN PARLIAMENT

TO

DEGRADE GRAMMAR SCHOOLS,

WITH

CURSORY STRICTURES

ON THE

NATIONAL IMPORTANCE OF PRESERVING INVIOLATE

THE

CLASSICAL DISCIPLINE

PRESCRIBED BY THEIR FOUNDERS.

"NAM VETUS ILLA DOCTRINA EADEM VIDETUR ET RECTE FACIENDI ET BENE DICENDI MAGISTRA." *Cicero.*

FIRST PRINTED IN 1821.

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REMARKS ON GRAMMAR SCHOOLS.

On a fair estimate of the utility resulting from our antient grammar schools, they will probably appear to be the primary sources of that intellectual light which, in a very remarkable degree, has illuminated, not only the more elevated, but the middle and subordinate classes of our distinguished country. To the ancient grammar schools, founded in many of our provincial towns, and in most of our great cities, we are indebted for the diffusion of that attractive species of literature which leads the young mind, by its peculiar charms, to the love of a studious life, and consequently conduces, in proportion to the genius and opportunities of the scholar, to high improvements in every part of useful science and ornamental erudition. The pleasantness of the path, on first entrance on the journey, strewed as it is with the flowers of poetry, has allured the student to proceed in his course, who might have been deterred, on the very threshold, if he had seen nothing but the roughness of the road and the difficulty of the ascent to any very distinguished eminence. Many of the aspirants, it is true, never reach the summit; but still they rise above the plain, and attain to a very desirable mediocrity; a mediocrity in itself respectable, and to the public, from its abundance, most beneficial. To this early relish of intellectual pleasure, and this generous

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emulation in pursuit of moral and mental excellence, which pervade the middle rank of life, in consequence of an easy and free access to the best and most pleasing mode of education, we may confidently attribute much of that brilliancy which emblazons our national character.

The uniform and general studies of a rising generation, operating, from century to century, must have a powerful effect on the minds and manners of a whole people. I arrogate not too much to grammar schools, when I venture to conjecture, that such is their discipline, and such the kind of learning which they communicate, that we may ascribe to them, in great measure, that prevalent correctness of moral and religious principle, that manliness of mind, that delicate sense of honour, that love of liberty, that spirit of benevolence, which are acknowledged even by neighbouring nations, who envy while they eulogise, to diffuse over this favoured island an unrivalled lustre. That our national character excels that of our neighbours, is allowed, on comparison, by travellers the most enlightened and impartial. Of this proud pre-eminence there must be some cause singularly powerful. And surely a superior mode of education, attainable by all, and adopted by most, who, from circumstances, are able to avail themselves of it, seems perfectly adequate, in the course of centuries, to the production of an effect, like this, no less general than illustrious.

In the venerable foundations consecrated to polite learning by the wisdom and well-placed munificence of our pious forefathers, a great majority of the people, (above a state of absolute penury,) that is, the mass in middle life, may claim as their birthright a classical education. Without personal influence, or the solicitation of patronage, they may enjoy the

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privilege of receiving instruction gratuitously; such instruction as tends to strengthen, enlarge, and refine their intellectual faculties. They possess the means of acquiring, by the best discipline, at an age when all that is acquired is usually retained, a habit of reading, a taste for contemplation, a judgment and love of fine composition, an introduction to science, and (which is perhaps the most important of all) an experienced conviction, in early youth, that a great enjoyment of life is attainable in the retirement of a library, and that intellectual pleasure makes an ample compensation for the self-denials of virtue. Lessons of this tendency, given to the rising generation of a whole people, during succeeding ages, must have a wonderful effect in causing and maintaining a moral and intellectual priority. Mind, utterly neglected in many parts of the world, is here cultivated at the vernal season, in nurseries admirably adapted to promote its growth; nurseries, whose gates are open to all, in every well-inhabited district throughout this kingdom: and without a cultivated mind, what is man but (*animal bipes et implume*) a two-legged and unfeathered animal? A superficial observation is sufficient to discover how human nature degenerates, where mind, at an early age, is left in a state of native sterility. No wonder, that in a country, where the opportunities for thus cultivating mind are freely and abundantly afforded, at the most susceptible age, the human race should be advanced to a superiority. The studies of the grammar school are precisely those on which Cicero bestowed that fine encomium which, from its excellence, has become trite; but as it is apposite, I repeat it. "These are the studies," says he, "which supply food for the growing faculties in youth; furnish a delightful amusement in age; add a grace to the enjoyments

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of prosperity; afford a consolatory refuge from the ills of adversity; are a constant source of pleasure at home, and, at the same time, are no embarassment abroad; supply topics to muse upon in the wakeful hour of midnight; accompany us in our rural excursions; and travel with us in our tours to every foreign country." Well known as is this passage, and in the memory of every school-boy of the grammar school, I have introduced it for the sake of others, who seem exclusively to prefer a mercantile or mechanical plan of instruction; that they may see and duly appreciate the excellent and extensive effects of that classical mode, which formed one of the most accomplished men of ancient Rome, and has produced the most shining characters in modern Europe.

Though the grammar schools may appear at first sight, and in the first instance, to be calculated chiefly, if not only, for the middle ranks; yet have they not been exclusively confined to any order. The liberal founders opened their gates, as they opened their hearts and hands, wide enough to admit high and low, rich and poor; and certainly at five or six of the greatest grammar schools in the kingdom, the high and rich, knowing the value of a solid, combined with an ornamental, education, constitute the most numerous partakers of the pious founders' bounty. I mean not the pecuniary advantages. They may be very properly limited to those to whom narrow circumstances at home might render it difficult to emerge; but the benefits of liberal instruction are indiscriminately afforded to rich and poor, to all indeed who apply for them, and who have inclination or ability to partake and avail themselves of the privilege.

When we read the biography of our country, we

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find that many nobles of the land, statesmen, prelates, judges, have owed their elevation from the humblest condition, to grammar schools in the vicinity of their birth-place, to which they were sent perhaps from mere motives of economy; but which taught them to contemplate with understanding and taste, the finest monuments of classic antiquity, and (rustic as they were in their origin) to emulate at last the politest ages, those of Pericles and Augustus; and to vie with them in solidity of thought, in extent of knowledge, in correctness of style, in manly eloquence, in sound philosophy, in generosity of sentiment, in all the attainments of elegant arts and recondite science, to which the study of the humanities, by its liberalizing influence, is directly and powerfully conducive. Among the lower classes, and even the lowest, in instances without number, the grammar schools have elicited genius, likely to be lost in obscurity, or chilled to torpidity, in the cold atmosphere of extreme indigence. Fortunate circumstances, concurring with merit, have raised many a poor lad from his humble seat in the village school, (where without money and without friends, he acquired the elements of the highest mental accomplishments,) to the seat of episcopal, judicial, and senatorial dignity. But here let me assure him, that the solid internal worth acquired in a literary life, that worth which renders a man respectable to himself and all around him, though he should be little favoured by the smiles of fortune, is itself an elevation, the want of which cannot be supplied by a coronet or a mitre. Such is the lesson learned in a converse with the moral philosophers of classical antiquity. The scholar whose mind is purified, as well as enlightened, by an early and faithful application to wisdom like this, has a treasure within

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him, which, like that of religion and a good conscience, the world can neither give nor take away. But I should indeed scorn to recommend a public school, from the vulgar motive of making profitable connexions; a mean and servile motive, utterly unworthy the dignity of a mind once raised to the perception of all intellectual beauty, and placing its happiness on things beyond the reach, or even conception, of a time-serving and selfish patronage.

It is observable that the more ignorant men are, the meaner and more attached are they to temporal goods; and, for the most part, the more capable of acquiring them; because they refer all their sordid cares and venal labours solely to the acquisition. Intellectual and invisible goods seem to them chimerical, the mere day dreams of a romantic imagination. They deride and despise them, accounting those only substantial which are tangible.

Even classical learning may be debased and become contemptible by servility. But, in itself, it is highly favourable to manliness of spirit and a modest, yet noble independence. Ignorance is prone, from conscious weakness, to stoop too low to power usurped. Slavery, popery, and the sloth of illiterate superstition might have overrun this country, as it has others in our neighbourhood, if the popular education had not been such as to inspire a generous self-dependence, and a love of liberty. The reformation of our religion, the ardent and general thirst for knowledge, exclusive of lucre, and even the matchless industry in arts, manufactures, and commerce, which distinguish Britons, are all ascribable to a manly spirit fostered, if not excited, by the peculiar efficacy of Greek and Roman examples, held up to us for imitation, at our antient grammar schools. They inspired the young minds of the middle ranks,

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all over the country, with energy; while they afforded them the means of information on all subjects; and formed them, as men, and as members of the community, on the models, not of Goths and Vandals, not of monks and friars, but citizens of Athens, Lacedæmon, and Rome. Let it be remembered that colleges were once a kind of free schools, admitting boys of twelve or fourteen years old, and training them in the classics, exactly in the manner of the old grammar schools in the country towns. Milton entered early at Christ's college, and, it is supposed, underwent the discipline of the rod, as a school boy, while resident at Cambridge. Many others, like him, were admitted members of a college at an age quite puerile. I comprehend therefore the colleges, at the periods I allude to, among the grammar schools; and I venture to say, that all of them together have been the nurseries of the divines, philosophers, lawyers, heroes, patriots, philanthropists, and good men of all descriptions, that have made posterity mindful of them by becoming its benefactors, and thus obtained, a permanent place in the temple of fame. . . .

They have also raised multitudes of well informed and virtuous men, who, though they may not have advanced above a mediocrity of excellence, though they made no pretensions to illustrious and preeminent merit, have yet acted their parts in life with credit and comfort, and been useful and respectable; and, if not stars of the first magnitude, or singly luminous and dazzling, have diffused a wide expanse of mild radiance like the galaxy. Their combined light has thrown a lustre on the horizon, perhaps greater than would stream from any single luminary, however brilliant its original splendour.

It is not, therefore, without deep concern that I

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observe a measure proposed to the legislature which has a direct tendency to degrade grammar schools; and, if not absolutely to abolish them or diminish their number, yet to alter and deteriorate their constitution.

The promoters of this most important innovation may be actuated by benevolent and patriotic motives; but I cannot help thinking their opinions founded on a view both hasty and superficial. They have, perhaps, been led to adopt the ideas of the calculating politicians; ideas not always compatible with the tenderest humanity or soundest wisdom: and in consequence of the economy, which the calculating system encourages, they endeavour to divert to other channels the funds bequeathed by founders for the support of grammar schools. They attempt to blend, by a most unnatural amalgamation, under the same roof, the same statutes, and the same masters, the education of a clerk in a counting-house, or an apprentice behind the counter, with that which was designed to liberalize the mind, form it to taste and elegance, and qualify it for the most useful professions and most honourable stations in society. Let us look at the proposed new law. By a clause in the bill entitled, "a Bill for Improving the Administration of Endowments connected with Education, and for the better fulfilling the Intentions of the Founders thereof," it is declared and enacted, that the person or persons having the power of appointing the master of any school founded or endowed for the teaching of grammar, and who shall have appointed such master, may, if he or they think fit, make a bargain with the said master, or they can agree together, by force of which he shall bind himself to teach either by himself, or an usher, or assistant, reading, writing, and accounts, to such persons,

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and on such terms, as shall be agreed upon, besides teaching grammar, according to the instructions and directions of the founder, grantor, devisor, or testator.

By the next clause, "That it shall and may be lawful for the person or persons having the appointment of the master of such grammar school as aforesaid, as often as the place of such master shall be vacant, from and after the passing of this act, to order and require that the person to be appointed shall, without any farther consideration, teach by himself, or by an usher, or assistant, reading, writing, and accounts, to such persons, on such terms as the said persons so appointing him to be master shall think fit to prescribe, besides teaching grammar, according to the intentions and directions of the founder, grantor, devisor, or testator. And in case such master, after being so appointed, shall not so teach reading, writing, and accounts, in the manner so prescribed, then he shall be removed from his place by an order of the Lord High Chancellor, Master of the Rolls, or Vice Chancellor, for which the person or persons aforesaid having the power of appointing such master, is and are hereby authorized and empowered to apply."

How is this, we may ask, (and the question is suggested by the very able master of Shrewsbury school,) a bill for the better fulfilling the intentions of the founder, when the clause provides that the master shall teach English, reading, and accounts, besides grammar, according to the intention of the founder; and these very words acknowledge that the founder did not intend that English, writing, and accounts, should be taught in his school, but that he founded it for purposes totally different? Those purposes were improvement in the learned languages, which have been justly called the keys of

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knowledge. Those purposes were to qualify for the professions in divinity, law, physic, and many of the subordinate employments in life, which yet, requiring learning and an improved understanding, partake of that noble liberality which is the intended and legitimate result of a liberal education.

This abasement of grammar schools must, in a great measure, exclude the middle ranks, for whom they were principally designed, though not exclusively. The honest and laudable pride of human nature would prevent even the middle ranks from sending their sons to a seminary, where they must, for years, associate with boys evidently and greatly their inferiors, not only in rank, but in manners, and often in morals; not having in general the advantage of example and instruction at home. But as this is a tender topic, and as all foundations of this kind are certainly eleemosynary, I cannot but feel a solicitude not to be misunderstood or misrepresented. Let nothing then be said or conceived on the subject of foundation schools, that in the smallest degree militates against the charitable intentions of the founder. But let us ever remember that charity or rather bounty, without discretion, like valour, is of little use, and often defeats its own purpose.

The clergy have always been the most zealous and active advocates of charity schools. But charity schools in their sermons are kept distinct from grammar schools; and, in my opinion, ought, for the benefit of society, and the very purposes of charity, to be retained in their distinct state. Charity is due, let us recollect, to the middle ranks, and indeed to all ranks of wretched mortals, as well as to those who are confessedly poor and needy, and the immediate or distressed objects of eleemosynary bounty.

In the name of all that is christian and humane,

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just and reasonable, let the poor be educated; but let them be educated as they now are, at places, and according to institutions, appropriated to their peculiar exigencies and condition. Let the instruction afforded them be in things evidently most conducive to their substantial and permanent welfare. Reading, writing, and ciphering, exclusively of all high learning, as they themselves call it, and all ornamental accomplishments, most certainly constitute for them a most valuable, I may say, for all their purposes, a complete education. It is complete; for if they gain this education in a competent degree, they gain a great deal, and they want no more. More would be not only superfluous, but detrimental. A wild and romantic aspiration at pre-eminence in letters, unattainable in a life of labour, through want of time and want of pecuniary supplies to prosecute inquiries beyond the school, would but aggravate the unavoidable evils of poverty, by rendering the sense of them more acute. Discreet charity will not furnish the poor with the means of increasing their discontent, which is their chief misery; for healthy poverty is, in truth, capable of much real happiness, and health is best secured by labour and temperance. A taste for refinement will render many of the objects with which they must be conversant, intolerably offensive; and this, while it adds soreness to their impatience, increases their poverty, by rendering their necessary employment irksome. And is this charity? Let us not be the dupes of plausible and hypocritical pretensions, or mistaken philanthropy; but remember that to do good, we must be guided by sober sense and the dictates of experience. It is the decree of Providence, and the very existence of a community requires, that some among us shall be "hewers of wood and drawers of water."

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For such employment the polish of liberal education will be a disqualification. The axe requires not the point of the lancet, nor the edge of the razor. The tool must be fitted to the work; and some implements of indispensable necessity, and of wonderful execution, owe all their power and utility to the obtuseness of their form, and even to their clumsy ponderosity. Paint them, gild them, carve them, polish them, sharpen them, and they become mere baubles and useless lumber.

Every rational creature, indeed, should use all attainable means of improving his reason, that noblest gift of God, and ornament of human nature. But he has bodily wants, as well as intellectual; and the same God, who gave him reason, has given him muscular strength and activity, to supply, from day to day, what is necessary to his continuance in existence. The culture of his reason must not preclude his attention to the preservation of his life, and the lives of those also whom he has been instrumental in bringing into a world of suffering, sorrow, and continual dependence.

Christianity, it is true, has exalted men in the scale of beings, and the poor man has a title to all its benefits; but he must have read that the very founders of his religion submitted to manual labour. Heathenism, indeed, justified slavery; but no man under the evangelical dispensation is to be treated as a machine, or a beast of burden. He need not be a philosopher, or a professor of theology, but he ought to be acquainted with the essential doctrines of his religion, the rule of life, and the source of solace. He ought to be made sensible, that there is an attainable good in this life, superior to animal gratification; that there are pleasures more refined, exalted, and durable than those of the senses, and

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that a life of faith and obedience affords hope of a happy immortality. Of this every poor man in the nation should be made sensible, and for this purpose the humble schools prepared for him are sufficient; for, I believe, they never neglect reading the Scriptures, catechetical instruction, and daily supplication.

But let it not be imagined, for one moment, that the poor are more concerned in religious instruction than the rich. At the altar of Him, who has no respect to persons, the high and low, rich and poor, meet together in perfect equality. But it must be remembered, that the rich, and those, who, if not rich, yet enjoy a competency, have parts to act in society which the poor are neither required nor able to perform. To qualify them for these parts, the rich have usually the means of a more comprehensive education; that sort of education which is termed liberal, and which is afforded at the grammar school. But the poor may, if they can continue long enough there, receive the same benefit. And if it happens that a poor boy has talents and diligence, and friends to enable him to proceed to a great length uninterrupted in his studies, he may have all the benefit which the rich can receive. He has indeed a right to all the classical instruction the grammar school can afford. It is his inheritance, and it is not unfrequent to see boys of this description avail themselves greatly of this inheritance, and in consequence of their virtues and abilities, rise in the world to high eminence. The greater part of poor boys, however, are called away before they can have had time to make any singular proficiency, such as may exalt their condition. They are called away to assist their parents in procuring a livelihood; or to engage in trades for their own future maintenance. Still they may have acquired something from the

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Latin school which will give them a superiority over competitors of their own rank, if it be barely a slight acquaintance with grammar and orthography. But who knows what may be their lot in the vicissitudes of life? and if they are destined to ascend, they are qualified for their elevation.

But in general it may be asserted, that all may be done which can be done for the majority of the poor, in the article of education, without interfering with the old established plan of the grammar schools; without destroying the distinction, which is very great, between them and the parochial charity schools, or the common day schools, which modestly profess to teach nothing more than the arts of reading, writing and ciphering. The poor may be religiously, morally, and most usefully educated without at all trenching upon those high or ornamental attainments which add a grace to polished society, which qualify for professions, for state employments, and form the gentleman and the scholar. They may enjoy all the benefits which prudence, common sense, and their station in society admit of, all that a regard to their own happiness allows, without degrading or diminishing the old system of classical foundations, which, in the very nature of things, must be particularly desirable and suitable to those who can live, and be extremely useful to the community, without the necessity of manual labour.

Let nothing then here advanced be understood as designed to militate, in the slightest degree, against charity schools, or schools appropriated to reading, writing, and ciphering, whether parochial, national, or private. May such schools increase and multiply, and be supplied wherever deficient. May they still be encouraged by christian benefactors. And indeed it is satisfactory to observe, that in addition to the

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parochial and national schools scattered all over the kingdom, there are petty schools, and humble seminaries for children in many a cottage, in almost every village and hamlet, and almost every street or lane of the towns throughout the extended empire. Statistical writers may hardly vouchsafe to dignify some of these homely tenements with the name of schools; but whatever name they bear, they communicate very widely the power of reading, and often of writing and casting accounts. The bible, the prayer book, and the catechism, form their library. There is usually an aged matron in every part of the rural parish, who has seen better days, and who brings the little learning she acquired in those better days, to the thatched lodging of her decrepid age, and distributes it to the children around her, for the poor pittance of a weekly mite. Some lame, disabled, or superannuated man, often the parish clerk himself; some widow, confined to her home by an infant family; some female orphan, unfit for hard labour, admits the infant circle, for a morsel of bread, to sit round the embers on her hearth; while, with exemplary care and assiduity, she teaches them to spell and read, never, on any account, omitting the scriptures, the manual of devotion, and the catechism. All these humble instructors earn their scanty livelihood by keeping these petty schools, and is it charity to deprive so many thousands as there are of them, and each an object of charity, or rather of reward, of their honest and useful means of supporting life? Shall all these be thrown out of their employment and sent as useless paupers to the parish poorhouse, because the new act of parliament opens the grammar school for the reception of their scholars. It is an injury both to the cottage teachers, and to the grammar school, which it not only degrades, but

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robs in this instance, by diverting the funds to purposes never thought of by the pious founder. Nay, in many cases the founder has virtually forbidden it by requiring, in his statutes, that no boy shall be admitted into his school who cannot read, not English only, but Latin, and who cannot write legibly. The intention of a founder, in preserving grammar studies undegraded, ought to be held sacred, more especially where the most important interests of those whom he designed to serve are deeply concerned in a literal compliance with it.

Wills, charters, and acts of parliament, have combined to give the natives and inhabitants of certain districts, their heirs, and successors, for ever, the privilege of being educated without expense, in the highest accomplishments of the human mind, (for such certainly are the accomplishments which the study of the humanities afford or lead to;) and this right has for centuries devolved from father to son, as one of the freehold and unalienable advantages attached to their place of nativity or habitation. There is great injustice in debasing the value of this inheritance. And, after all, the reduction of grammar schools to schools for spelling, reading, and writing, is, to render them in fact mere charity schools; for when the grammar schools are so degraded, by making half their business to consist in teaching spelling, reading, and writing, Latin and Greek will be in little request. They will be, as in some academies, merely nominal studies, adapted to adorn an advertisement, and answer the purposes of didactic quackery; for the majority of parents and scholars will decline the Latin and Greek part of the system, and the proposed change, which seems to favour the poor, is in fact no favour at all; for it is but the supply of a superfluity. Schools for the poor, and

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schools for spelling, reading, writing, and ciphering, abound, even so much as to hurt each other's prosperity, by the multitude and competition. The more decent orders of society will be driven out of their own grammar schools, by pride and indignation at the idea of confounding them with parish establishments, and by a proper dislike to low and vulgar association for their progeny. And who will be benefited? Not the children of the poor, who have already places and opportunites, free of cost, for the attainment of all the learning which is likely to serve them, or of which, through want of time, they are alone capable. No injury is done to poor families by preserving the grammar schools in the state intended by the founders; on the contrary, it is a great advantage to them; as it preserves a perpetual opportunity of giving their children, under more favourable contingencies, a chance to rise in life. It would not be surprising, if the poor, made duly sensible of the advantage of the grammar schools in their pure unmixed state, were to petition parliament against the very innovation which is proposed under the colour of more extensive beneficence to them than that of the pious founders. If the middle and higher ranks were to combine with them in such a petition, they also would consult their interest in a matter most important to their families and the successors to their property. They may not now want the benefits gratuitously afforded, but are still greatly interested in preserving them in their original state. Families often fall to decay; and then, when house and land are gone and spent, there is a cheap education for them of the highest excellence. There is often also an exhibition or fellowship attached to the school, that may help to restore the family, or may place it in the road that leads to

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fame and fortune. Gentlemen of moderate property, with large families, are enabled by the free school to give all their sons an education as good as their own, and the means of maintaining their paternal place in society. The boys may be qualified at the classical school (but not at the spelling, reading, writing, and ciphering school) for the magistracy or the senate; they may be rendered by gratuitous education at the grammar school (which is a most important advantage) fit company for the most enlightened and polished circles, and sit down, unrecommended by riches, among princes and nobles with a manly, though modest confidence.

With the utmost respect for the defenders of our country, I venture to make a remark of the lamentable deficiency of education among many in the army and navy. I do not say, "let the laurel yield to the gown;" but I do say, that as many enter these professions, especially the navy, at the age of thirteen or fourteen, they are removed from the grammar school before they have acquired even orthography, or at least any useful knowledge of grammar. They who wield the sword like Cæsar, lose their glory (unlike Cæsar in this instance) when they hold the pen. The dispatches from victorious heroes, I have been informed, are often illiterate; and, in company to which their exploits have raised them must they not sink in esteem, when they are found inferior to the menial at their backs, in correctness or propriety of language? They rank and associate with people of the highest class, perhaps as peers of the realm, when, lo! this general and that admiral, so celebrated in the rolls of fame, feels himself out of his element, and no less awkward than the gentleman or scholar he converses with would feel at the helm of a man of war. He speaks English scarcely better

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than a Frenchman, or any other foreigner, yet shall he be a man of great understanding, and such as would have shone in the senate, as well as in the ship, had he continued long enough at the grammar school.

The countless numbers of persons whose vocations require some portion of classical knowledge, or scholar-like attainments, cannot but incur irreparable disadvantage, by the degradation of the grammar schools, and their metamorphosis to schools preparatory to trade. How greatly superior in character, and probably in skill, do the numerous bodies of attorneys, surgeons, and apothecaries, become, when they have had the good fortune to spend a few years, in their early youth, at the grammar-school. How many persons are there in the civil, military, and naval line, possessing, with the ideas and rank of gentlemen, small incomes; how many, in places and offices scarcely lucrative enough to support a family, all of whom would fall into the contempt which narrow circumstances excite, if they were not rescued from it by their education; and they could have had no education, except in reading, writing, and accounts, but for the grammar school, founded in the town or parish in which they had the good fortune to be natives or inhabitants? Such persons, so educated, maintain the rank of gentlemen, descend not from their parental level, and often rise above it, by the exercise of virtues, or the display of abilities, the seeds of which were cultivated at the classical nursery; a place devoted, like the common field in the neighbourhood, to public use. And can these numerous and spirited tribes submit to have so valuable a privilege taken from them and from their posterity, or, by a mischievous alteration and deterioration, rendered either useless or unacceptable?

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There is a character or description of persons in England, scarcely known on the continent, yet most useful and respectable, when duly and uniformly supported; a character and description of persons that preserves, in a great measure, the independent spirit of the nation; that becomes a blessing to a neighbourhood, and is indeed, when accompanied, as it often is, by plain, blunt honesty, by judicious, as well as upright conduct, and by a well-cultivated understanding a main stay of the constitution. I mean the true English country gentleman; not merely an overgrown rich man, in a melancholy mansion that forbids approach; not a mere minion of fortune, that despises the poor, and crouches to the great: but a man, living on his own estate, doing good to all his neighbours as he has opportunity, exercising hospitality on generous, not selfish motives, and scorning to sell his birthright for a mess of pottage. This valuable character is very much formed and preserved in this country by the grammar school; where the young esquire, at a distance from the corruption of the metropolis, instead of being rendered effeminate by frivolity, or servile by sycophantic example, associated in youth with honest neighbours of simple manners, and at the same time, was early imbued with the noble sentiments of classical lore, the spirit-stirring lessons of heroic history, and the fascinating charms of poetry and eloquence.

The clergy of this country constitute a most enlightened and respectable body of gentlemen: they are well educated at the grammar schools: they have much leisure, not being constantly employed, like the popish clergy, in ceremonies of little meaning, and attended with no edification: they therefore read and improve their minds during life. The

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whole of their lives is a course of education; but they began it at the grammar school; and if that had been wanting, they might have been ignorant, like the poor priests in a Roman catholic country. I speak of them now not merely as clerical and ecclesiastical persons; but as gentlemen, possessing the qualities of true gentlemen in mind, manners, and accomplishments, and owing their rank in society to the grammar school, which introduced them to the university. As a body of ecclesiastics, they are confessedly not equalled in all Europe; and they owe their superiority to their initiation in the humanities, in those seminaries over which, to their honour and the public benefit, they almost universally preside, handing down the torch they received with augmented light to the latest posterity.

And here it may be proper to remark, that if grammar schools are to be reduced to schools for spelling, reading, and writing, the clergy, as they now exist among us, could not condescend to preside over them, unless urged by dire necessity. What man, partaking the spirit of a gentleman or scholar, could submit to be under the absolute control of a low-minded, officious, upstart governor; to be directed even in his modes of instruction and discipline by him, or liable to be turned out by him, on application to the chancellor, for disobedience. He who could bear such degradation, would indeed deserve it.

To degrade the clergy, is to discountenance religion; and nothing could more effectually degrade the clergy, than to convert the grammar schools to the same purpose, and mode, and kind of instruction as the common schools of charity. In the first place, it must most materially injure their own education; in the second, it must render their congregations less intelligent, and consequently relax their efforts

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in composing lessons for public instruction. The clergy of the church, especially the officiating part of them, all over the kingdom, are bred at grammar schools, and there furnished with the weapons of knowledge, learning, and eloquence, which enable them to go forth, a well-array'd army, to militate against error, and manfully to fight in the cause of religion and virtue.

As private tutors of peers, statesmen, and senators, the clergy contribute to foster those talents, and communicate that knowledge, which, though while confined to their own body it is of little efficacy in state affairs, yet may, when transferred to the rulers of a nation, serve or save a country. Much of the light that enlightens the great council of the empire is borrowed from the lamps in the sanctuary. Few are those, among the distinguished persons that direct in cabinets, or lead in parliaments, who have not been indebted for a great share of their commanding abilities to some clerical tutor, who was himself trained in a grammar school. The annals also of many rural grammar schools, as well as those of Westminster, prove that some of the brightest luminaries in church and state owed the foundation of their superiority to a Busby. A little country free school has been the procatarctic cause of raising a man from a very low estate to a seat on the woolsack, or the most exalted place on the judicial bench; and many a rustic lad, sent thence to college on an exhibition, though born to the plough, the loom, the anvil, or the shop, has at last lifted his mitred front among coronets, and sat down, clothed in purple and fine linen, in his own palace.

Where would the generality of candidates for orders acquire the language of the New Testament, if it were not commonly taught in the grammar

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schools? What a mean character would a minister of a parish maintain, whose whole stock of preparatory learning consisted in manual writing and the rule of three. Such a debasement of the dignified and most useful character of the pastor of a parish, would be levelling the church to the dust, and, in its effects, rendering the congregation, and gradually the whole people, a race degenerated from their forefathers. If such a revolution in the general education should take place, and the higher orders, as well as the lower, be trained chiefly to the arts of trade, well may we be characterised as a nation idolizing Mammon.

Let it be further considered, that in this happy country, every man, with few exceptions, may be called upon to sit as a judge on his fellow countrymen, whose life, fame, and fortune may be at stake. Of how much moment is it, that the juryman should have a mind competently furnished with knowledge, a judgment strengthened by exercise, a perfect acquaintance with the English language, so as completely to understand the advocate, so as to be able to weigh the testimony, if not by the technicalities of a pettifogger, yet with the wisdom of a Solon, and the justice of an Aristides. The trial by jury is the glory of Britain, the security of our lives and liberties, of every thing dear to us and our friends and kindred; but even the trial by jury, though unassailed by the arts of corruption, may avail us not in our utmost need, if juries, through ignorance, are unable to try our cause, and a true verdict give according to the evidence. All human things are imperfect; and with shame and sorrow it must be confessed, that (in some of the counties remote from the metropolis, where education chiefly consists in reading and writing, according to the proposed plan of

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degradation,) the ignorance of juries renders it a risk most formidable, to trust life, fortune, and character to their decision. This is known; and consequently, in such districts, the decision falls on an individual, on a judge, who may or may not be honest or politically unbiassed; but, be that as it may, who, when entirely relied upon, as the director of the verdict, annihilates the boasted privilege of trial by jury. When, however, the persons of that description which constitutes common jurymen have been educated as the founders of grammar schools intended they should be, then are they competent to execute what I may call their holy office, to the benefit of the people, to the satisfaction of the parties concerned, to the maintenance of truth and justice, and with the approbation of their own conscience.

The office of a justice of peace is most beneficial to the country, and those who execute it are deserving of honour and the gratitude of their neighbours and the community; but it requires, in these times, that they should have had the benefit of a good education; for without this, the office, as well as the officers, becomes contemptible. A mere secretary and accountant may be qualified as a clerk to the magistrate, but will never sit in the chair with dignity or efficacy. Ridicule destroys authority. It is of the utmost consequence that the magistracy should be in the hands of persons enlightened with a competent share of learning, and trusted for known integrity. The schools which I have so often described are calculated to afford the requisite qualification, in a very high degree, if the elementary instructions there received are followed up, as they are likely to be, by reading and reflection. With these improvements, a justice of peace is one of the most useful members of the state; and whatever

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conduces to perfect such a character deserves to be preserved inviolate, and should by no means be endangered by experimental innovation.

In a country like this, abounding with persons in respectable situations, and raising themselves by activity to a rank above their birth, an education beyond that of spelling, writing, and reading, is required by multitudes which baffle calculation. It is impossible to describe them all. It must occur to every one conversant with the world, that half-pay officers, subordinate agents in great mercantile houses, and persons employed in ten thousand offices, public and private, have many hours of leisure, many days of vacation, and find the burden of time oppressive, when utterly deficient in literary taste and knowledge, and merely qualified to read, write, and cipher. A little knowledge of grammar and taste for good books, acquired at the grammar school, enable such persons to spend their time innocently and pleasantly, and qualify them to associate with superiors in fortune and station, without feeling or betraying that conscious inferiority which narrow circumstances, accompanied with ignorance, must produce. Mediocrity of circumstances, without knowledge or manners, the usual result of a cultivated understanding, is apt to cause contempt and utter exclusion from good society.

The medical practitioners, usually applied to in the first instance, ought to hold a respectable place in the esteem of the neighbourhood where they exercise their skill and are called upon for relief, and confided in with perfect reliance in the most distressing scenes of life. Esteem and respectability of character will give authority to their practice, and assist their remedies by the powerful aid of favourable opinion. Who can trust his health and life to

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known ignorance? The Latin language, at least, is indispensably necessary to them. The language of Hippocrates also would be highly creditable and useful. The very terms they daily use in every branch of their art, and which they write on the labels of their phials, are perfectly Greek, and cannot be fully and clearly understood without a knowledge of their etymology. All the skill and learning of the most experienced physician may be frustrated, and the patient lost through mistake, if the apothecary has had no other education at school but such as qualifies him to sum up his bill and write inscriptions on his gallipots. Dreadful are the effects of gross ignorance in every branch of medicine and chirurgery. Who can read with accuracy the Latin prescriptions of the physician who has not a little knowledge of the Latin grammar and vocabulary? But the practitioners to whom I now allude are often, in the beginning of life, in circumstances too narrow to obtain this knowledge, without the gratuitous education of some pious founder. He has given it. Let them receive it as intended.

The mechanical concerns of literature require that certain artisans and tradesmen should have some knowledge of Latin and Greek: those who are engaged in the typographical art, or in the bibliopolian traffic, seem to require it; and they may have it without any expense, previously to their engagement in an apprenticeship to occupations daily and hourly connected with some branch of literature. A few years at a grammar school are their best apprenticeship. There have been printers learned enough to fill a professor's chair in the most celebrated university; and we have some at the present time who are able to correct the proof sheets of both Latin and Greek authors; a very great advantage to

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classical learning, which has been disgraced in this country by inaccurate editions, such as conveyed an idea to foreigners, that we were not so skilled in verbal criticism as fame reported. Happily that evil and disgrace are likely to be avoided. The Bowyers of the age will, I hope, prevent its recurrence. And as to booksellers, there are certainly many who possess a great knowledge of the character of books, both as to their typographical correctness and their merits as works of taste and erudition. It is most desiraole that all boys intended for either of these employments for life, should spend three or four years at a grammar school.

Artists of all kinds, (above those who are merely mechanic,) the painter, the sculptor, the architect, require for the attainment of a mediocrity of excellence, a portion of classical taste and knowledge. Mythology and history are necessary to several of them. Indeed, all the professors, of the fine arts, (and they extend to numerous ramifications) would be injured by the deterioration, and much more by the abolition, of the country grammar schools; where alone, in early youth, they were able to acquire any share of classical knowledge. Poorly qualified would be the painter and sculptor who should be limited in his education to arithmetical figures. Sir Joshua Reynolds has left writings to prove that he was a polite scholar; and it was this which helped to raise him above a sign painter. I could mention many others, who handled the pen as well as the pencil, and owed their superiority to the study of Homer and Virgil. The Polymetis of Spence, that elegant minded man, whose book has not been duly appreciated, proves how much the sister arts of poetry, painting, and sculpture, contribute to each other's beauty.

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To particularize all the descriptions of persons, whose characters would be exalted, whose manners ameliorated, whose professional powers improved, whose situation in life, independently of riches, would be rendered more respectable, whose connexions would be more estimable, whose comforts and credit would be increased in a thousand instances by a liberal education, would be to indulge in a tedious prolixity. The advantages of it are obvious to common sense and experience. If we only spend an hour in conversation with a man whose mind has been in any degree polished by classical studies, we shall feel and acknowledge his superiority over him whose accomplishments are merely those of the desk, the counter, and the counting-house.

But, merely with this subordinate education, and indeed without any education at all, it may be justly said, that many acquit themselves well in their intercourse with the world, and even make a conspicuous figure in functions of considerable importance, and requiring, for the right discharge of them, intellectual ability, extensive knowledge, great address, and impressive eloquence. It is true; and there are lands which bear beautiful flowers, and fine fruit in great abundance, without much labour or manure. The analogy between the culture of the earth and the improvement of the mind by education holds good in many instances. Salutary plants grow luxuriantly, with little labour of the plough and harrow, in a rich loam, warmed with a genial sunshine, and duly irrigated by the streamlet in the valley. But such soils and such situations are comparatively rare. The sand, and the gravel, and the cold clay predominate; and the nettle flourishes spontaneously, where toil must be undergone, and expense incurred,

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if we would reap even a scanty return of corn, oil, and wine. All that is here advanced applies to the average state of native talent; which, I humbly conceive, to be mediocrity. The grammar schools, founded by wise and experienced men, were never calculated for prodigies of genius. The Colossi of literature, the Homers, Shakspeares, Miltons, Bacons, Newtons, require not leading strings, or the nurse. Illustrious men, in every department, whether in common life or literary, are usually self taught. The elements are so mixed up in them, their organs of perception are so perfect, that they see intuitively, judge infallibly, imagine accurately the very form and pressure of the things around them; and all that they thus perceive, judge, or imagine, retain, with a tenacity that suffers not to escape whatever it has once grasped and fully comprehended. The examples of such men, so singularly endowed by nature, militate not at all against the opinions advanced on the utility of grammar schools in improving the general intellect of a whole people. Should we neglect agriculture, because some lands bear plentiful crops without it? The famine would be sore in the land, if the plough were to stand still, because a few favoured spots require little or no labour; and a people would become uncivilized and savage, if myriads were left uneducated, because a genius arises now and then, which wants not the aid of elementary instruction.

But women, it may be urged, are found to write extremely well, and acquit themselves with wonderful grace and propriety in social life, as well as in literary labour; the ornaments of conversation, the teachers of science and moral philosophy, and the embellishments, as well as comforts, of the domestic circle. But women are never educated at these

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classical schools of which we have spoken so favourably. They have never submitted their hands to the ferule. They have never learned prosody, yet can they write both poetry and prose with delightful harmony. But I assert that they have received classical instruction indirectly. They have read much, and possessing genius, they have caught the style and spirit of authors who were formed entirely in the classical school. They have imbibed the pure waters in rivulets, flowing from the original springs and reservoirs. Then why may not men do the same? Thousands and tens of thousands do the same. But men have it in their power to go to the spring, to the river, to the reservoir; and who would not prefer the limpid water with its original freshness, to streams in some degree discoloured or polluted by passing through the tube of the aqueduct. But men, also, have the same opportunities as women of viewing, in their own language, the most celebrated models of classic elegance; and each of these was produced by one, who had either drunk at the fountain head, or derived the pure, pellucid stream through channels communicating with it, without much contamination. What shall we say of Rousseau? Rousseau, a menial servant, was self-educated. Strong faculties, with strong passions, formed his character; but he was, without doubt, instructed in the principles of taste, derivatively, if not originally, by those charming archetypes of beauty, the best writers of classic antiquity. He, indeed, was by nature one of those Colossi, of whom I have already had occasion to speak, as no exception to any thing said in favour of classical instruction. I observe, among modern buildings, many a Grecian portico, pillar, and pilaster: but they are the work of inferior mechanics, the mason and the carpenter. I can,

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however, trace these beautiful embellishments of a grocer's or haberdasher's shop door to an archetype at Athens and Rome. I find, most correctly imitated, the Tuscan, the Doric, the Ionic, the Corinthian and Composite orders. But did the mason and the carpenter derive them from Vitruvius, or from a visit to the antiquities of Greece and Italy? No! The subordinate artist never saw the originals, but he saw the copies obtruding themselves on his eye at every corner, and by line and rule he makes the portal of your house (except he deviate to the childishness of the Chinese) vie with the temple of Theseus, or the Pantheon at Rome. The mason and carpenter are still but mechanics. With the education of the undegraded grammar school, they might have been architects instead of bricklayers and carpenters, and emulated a Wren, a Gibbs, or a Burlington. And as to the very useful attainments in spelling, reading, writing, and the tables of arithmetic, they might obtain all they wanted of this kind at the common day school, unmolested with the rules of Lilly, or the syntax of Erasmus. The parish school, the day school, or the academy, as it is sometimes called, are the proper schools for acquirements necessary to subordinate manufacturers and retail traders; and it is not necessary, in order to afford an opportunity for these acquirements, to dilute or adulterate (if I may so express it) the grammar schools, whence by the sacred sanction of testamentary ordinances, by charters and acts of parliament, are to flow, for ever, the purest reams of elegant and diversified literature; that literature which forms the architect as well as the divine, the philosopher, the lawyer, the physician, the statesman, and the legislator.

With respect, indeed, to a merely mathematical

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education, in boyhood, I think it at that age premature. It is a superstructure to be raised on the basis of classical learning. That basis is broad and massy, and can bear the most substantial edifice. If the mind were, indeed, as it has been well observed, pure intelligence, and if all were more governed by reason than by their feelings, nothing need be studied but plain and simple truth, unanimated by sentiment, unadorned by imagery. Naked truth, like the sun, would charm with unborrowed beauty. In that case, let poetry and eloquence be banished. Let Homer be superseded by Euclid. Let arithmetic, mathematics, and the exact sciences, as they are called, constitute, for every class and description of the people, the whole of education. They would then have nothing to do but to count, to measure, and to syllogize. But men, in the mass, are more sensitive than rational, and reluctantly admit any thing into their understanding which does not paint, on the mind's retina, a vivid image. The majority know little but what they feel; they are only persuaded when they are moved; they are wearied or disgusted with books and lectures addressed neither to the heart nor the imagination; and, strange as this may appear, are not the heart and imagination, after all, constituent principles of man's nature, as much as intellect itself and the rational faculty? Is man, on all subjects and occasions, convinced by reasoning? Are not imagination and sentiment, in most cases, minions that must be first courted and caressed, if we wish to gain an audience of the empress, Reason?

In order to persuade, (and the great purpose of speech, orationis as well as rationis, is to persuade,) we must speak truth to satisfy the understanding; we must colour truth with pictures, to please the

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imagination; we must enliven truth with sentiment, to touch the heart; and to introduce truth into the mind, in all its force, we must excite emotions in its favour. Such is the constitution of our nature: God has so made us; and our education ought to be conformable to the constitution of our nature, and to the will of him who made us; a will, manifestly revealed by that very constitution. The habit of reading, in early life, the best poets, orators, historians, whom the world ever saw: the habit of composing in imitation of the best poets, orators, and historians; the habit of committing to memory their finest passages,—must tend to elicit our noblest talents, and to improve and confirm them all: and this constitutes the education of our grammar schools, their daily, hourly business being, to excite the most generous sentiments, to paint the most enchanting imagery, and to encourage emotions favourable to every kind of virtue, particularly to that virtue in which ourselves and our fellow-creatures are most deeply interested, unaffected benevolence.

The mind, to be engaged, must see a form. The true meaning of the word idea, so carelessly used, is a form. Mathematics represent this form, by diagrams, lines, circles, and angles. Ethics (the most important of all sciences to a moral agent) have no diagrams that can represent rectitude or obliquity of behaviour; they must, therefore, have rhetorical figures, tropes, and metaphors, to charm the imagination, and thus to win the attention and assent of the mind, by delineating a pleasing or striking picture. To do this effectually, the classics, who have done it in perfection, must be studied as models. To show how compatible are mathematics with the absence of sentiment and imagination, we may recollect, that a famous geometrician, after reading one of the finest

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tragedies ever written, asked, "But what does it prove? what does it demonstrate?" The constant study of the grammar school, especially when the pupils advance to the higher classes, is the ΤΟ ΚΑΛΟΝ, the beautiful; the ΤΟ ΠΡΕΠΟΝ, the becoming; and not the ΤΟ ΧΡΗΣΙΜΟΝ, the profitable, in the mean and vulgar sense of the word,* but in the most extensive and liberal sense, that a generous heart and a well-informed intellect, can conceive. As to making utility, or money, the principal object

* The following quotation from Horace is so apposite, that, though I determined to avoid many quotations from Latin and Greek, I must insert it: it is curious and instructive on the very point under discussion.

Si neque avaritiam, neque sordes ——
Objiciet quisquam mihi; ——
Causa fuit pater his, qui macro pauper agello
Noluit in Flavi ludum me mittere.

[Flavius erat (as the Delphin editor observes,) arithmeticæ, sive computandi, numerandi, rationes et calculos conferendi magister et doctor famosus: ad quem instituendi mittebantur pueri ab iis qui fænori studebant et avaritiæ. Vide Epist. ad Pisones.

Romani pueri longis rationibus assem
Discunt in partes centum diducere: dicat
Filius Albini, si de quincunce remota est
Uncia, quid superat? poteras dixisse, triens: eu,
Rem poteris servare tuam: redit uncia, quid fit?
Semis. At hæc animos ærugo et cura peculi
Cum semel imbuerit, speramus? &c.

Sed puerum est ausus Romam portare docendum
Artes, quivis eques atque senator
Semet prognatos.]

As if he had said, My father, though but a poor country gentleman, did not send me to the ordinary writing school, but had spirit enough to place me in the best grammar schools, to learn those intellectual accomplishments in which persons of rank and consequence choose to have their sons instructed.

Nec timuit sibi ne vitio quis verterit, olim
Si præco parvas, aut (ut fuit ipse) coactor,
Mercedes sequerer. ——

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in education, let us consider how little an overgrown fortune, with ignorance and vulgarity, contributes to render a man happy, or a character respectable.

Many men, in this commercial and enterprising country, rise from an origin extremely poor and low, to enormous opulence, and by the power of wealth alone, are exalted to the magistracy, and adorned with chains of gold and robes of scarlet; yet when they speak or write, violate every law of Priscian; tarnish the splendour of the golden chain, and sully the vivid hue of the scarlet robe, by a lamentable defect in syntax and orthography. Those persons must, at certain times, be sensible of their misfortune; and, amidst all the splendour which money can purchase, they must know, that the dullest of animals might be adorned with the trappings of a Bucephalus; must observe the sneer and concealed laughter of those with whom their office obliges them to associate, and look back with regret, at the grammar school of their native country town, where, they might, however poor and low, have learned, without cost, the elements of those attainments, which would have enabled them to sit more easily in the Prætorian chair, or roll, with real dignity, in the gilded car of state. Exclusively of personal esteem, when men remarkably illiterate are raised by the frolic of fortune* to high office, the public interest and safety suffer; because that power, which should operate by example, as well as by authority, becomes contemptible. With pain I have observed that the metropolis of the world (for so I may call it) has lost something of its honour, and much of its weight, by the want of a liberal education among some of those who have constituted

* Quoties voluit Fortuna jocari. JUVENAL.

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its magistracy and its council. Great indeed, as it ought, would be its preponderance in all public questions, if courtiers and ministers could see, in the members of the judicial, or legislative assembly of the *great city*, their equals in that polish and knowledge? which can be derived from no other source, but an education truly and completely liberal. Many of the civic representatives and functionaries have possessed great integrity, great munificence, great every-day abilities; but such is the world, and particularly the spirit of the present age, that if education be remarkably deficient, a public character is hardly redeemable by all the cardinal virtues combined. A public character requires talent to justify the assumption of superiority: it is to act for others, to protect the interests and rights of the people, to maintain an intercourse with houses of parliament and palaces of princes; and how can this be, when the lapsus of the tongue excites, in the gravest negotiations, the grin of the patrician's ridicule. Our forefathers, willing to maintain the honour of the greatest city in the universe, placed in its very centre most excellent grammar schools, from which have issued, during centuries, celebrated scholars, and high and useful characters in every department of many-coloured life. The catalogue of great and good men, from these city schools, would occupy many of my pages; and shall such schools be neglected, by those who are hereafter, in consequence of successful commerce, to aspire at the mansion of supreme magistracy, or to the representation of their fellow citizens in the senate house? Should such schools be converted into writing schools, when writing schools already abound in every street and lane, and when these stand illustriously conspicuous, the lamps, or luminaries, of

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the greatest emporium in Europe? should they be lowered to mere charity schools, when in their present undegraded state they send forth multitudes of Christian theologists, whose eloquence supports, not only the schools of charity, but all other beneficent institutions, and recommends every virtue that adorns human nature?

It would be a public and most deplorable loss to degrade the grammar schools of the metropolis from being, what they are, fit places to educate the most illustrious of the land; and to turn them into schools to teach paupers what paupers can better learn at every parish school; that sort of school which was instituted and maintained by voluntary contribution, raised, for the most part, by the sermons of the officiating clergy, who learned the laudable arts of persuasion at the very grammar schools thus unjustly and unnecessarily threatened with degradation. Ought not those ancient societies which are the patrons and trustees of these noble foundations to petition and remonstrate against this barbarous innovation? Ought not the whole city to petition and remonstrate against it? The whole city is most deeply interested in preserving them in their present state. They are not only excellent seminaries, similar in every part of their plan and discipline to the most favoured schools of fashion, but possessing also fellowships, scholarships, and exhibitions at both universities, more in number, and greater in value, than most of the endowed schools in the united kingdom. And shall these be degraded at last, and one portion of them become schools for reading, writing, and arithmetic; and can practice and the rule of three qualify for exhibitions and fellowships and degrees at the university? Will merchants' accounts raise bishops, judges, philosophers, and scho-

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lars of the first order, men eminent in the art of healing, and every other art, either useful or honourable? The registers that enrol the names of scholars of these schools exhibit men who were the glory of their times, and the ornaments of the human race. And shall half the instruction of such schools become merely preparatory to trade, while day schools, academies, and parish schools abound, particularly calculated for this very purpose, and in their distinct line and order highly valuable and truly respectable.

The exemption of Eton, Westminster, and a few more, from the degradation proposed by the bill for most of the other schools of the same kind throughout the kingdom, is itself an avowal, that the grammar schools in their original and unadulterated state are the best places of education; since these favoured and exempted schools are to be preserved by the bill in question, undegraded, solely because the rich, the great, the fashionable, who can choose their schools, are in the habit of sending their sons to them. It is, we know, a sort of nobility to many persons to have been at one of these favoured and exempted schools. An Etonian tells you of the honour, in a few minutes after your first meeting him, during the whole course of his life. Whatever pardonable vanity there may be, when those who have little else to boast of build their fame upon the school or college of which they happened to be members, their glorying in that circumstance proves that they deem the place and mode of education which they enjoyed of a superior kind. They would not boast, but be ashamed of having been bred, as it is called, at a writing and ciphering school, or a school where writing and ciphering formed part of the plan established by law, and superadded to the original foundation. The rich, the great, the fashion-

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able would as soon send their sons to be taught, fed, and clothed at the economical schools in Yorkshire, as to Eton, if Eton were to be degraded to a writing and ciphering school, and to admit such boys as would then fill it, and to whom writing and ciphering would be the whole of the education required. The method of education at all the old undegraded grammar schools in England, is the same as that of Eton and Westminster. Then why may not all the grammar schools in the kingdom be preserved in the state which their founders, in the most solemn manner, ordained; since in that state they are productive of the same good effects as those of Eton, Westminster, and the rest; and since, in a degraded state, they would become incapable of allowing a due attention to classical literature. The Latin and Greek languages, and the compositions required as exercises, at classical schools, demand all the attention of both master and scholar during the school hours, and a great portion of the scholar's attention after the school hours. Nothing pre-eminently great will ever be acquired in these without such an attention; and that attention must be continued during several years. The application and time bestowed by the scholar on writing and ciphering, taught in the school, as a part of the founder's plan, must be borrowed from that which is absolutely necessary to the study and full comprehension of the fine authors of antiquity, and to an imitation of them, as an exercise in daily composition. The memory too, it must be considered, in favour of the old grammar schools, is there constantly exercised, not indeed by the multiplication table, but by the daily recitation of the finest passages in poetry; to prepare for which, consumes much time after the school hours have elapsed.

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The exercise of invention likewise, in the intervals of school business, occupies many hours in the day; but, indeed, instead of an irksome labour, this is an amusement, for the pleasure of which the ingenuous and ingenious scholar is often tempted to relinquish his cricket, that he may finish his theme, and give the last polish to his epigram or ode.

It is indeed right, on many accounts, that there should be schools of a very different kind from those of the old foundation. The old foundation schools are not numerous enough to admit all those boys whose parents are properly anxious to give them the knowledge necessary to entering into business at fourteen, for the acquisition of money, as the pursuit and object of a whole life. The diffusion of wealth, and the increase of the opulent population, requires what are called academies, or schools for the shop, the warehouse, the counting-house, and the manufactory.

The limitation of numbers is a great lure which private seminaries hold out; making the greatness of the price countervail the paucity of the pupils. So far all is well; for many parents who are able are pleased with the idea of paying a great price.* Some, perhaps, have an opinion, that Latin and Greek sold at a high price are of a superior quality a sort of superfine or patent Latin and Greek; at least, the high price keeps away the poor and vulgar, which is consolatory to aspiring gentility. But Latin and Greek, though advertised as a part of the system, form but a small portion of the instruction afforded at many of these establishments. Science, in the present times, seems to be the fashion every where, as it was lately in France: hence, on entering

* Juvant ea quæ pluris emuntur.—JUVENAL.

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the modern Lyceums, we see an imposing apparatus; a pair of globes stand prominent, then microscopes, telescopes, electric machines, air pumps, and the instruments and requisites for lectures in chemistry and experimental philosophy; all which, to boys of twelve or thirteen, are indeed pretty play-things: but, it is to be feared, that the sciences are above the comprehension of children, and that this mode of education, to the exclusion of the classical, is ultimately deceptive. To make any very valuable proficiency in science, requires mature years and masculine powers of intellect. The tricks played by boys, like tricks on cards, with the tackle required in physical experiments; and the use of the globes, so much vaunted, only serve to deceive parents of a certain description. The Encyclopædia is indeed professed at the academy, but all this avails but little, if there is no foundation, or a very slight one, of grammatical or classical literature. The despised and neglected Latin and Greek, those dead languages, so often abused by superficial and ignorant persons, are the surest foundation for the superstructure of science. The sciences have been built upon them. the very terms of the sciences, as well as of the arts, are almost entirely Latin and Greek, with slight variations. But, however superficial the attainments in classics, at the scientific, mathematical, and arithmetical academies, all defects are supplied, in the opinion of the money-making world, by the superior excellence of dancing, French, drawing, fencing, and music masters, all of them far fetched and richly remunerated. These instructors fill the academy with pupils, and the grammar schools are comparatively deserted. Though it should be remembered, that in most grammar schools, all such masters, and masters also in writing and ciphering, hired by the

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master, and altogether under his control, are actually employed at this moment in the horæ subsecivæ, in the intervals of classical study.

The education of the great and fashionable, in days of yore, was chiefly grammatical. The word grammatical, however, in its true sense and etymology, it should be remembered, is synonomous with literary. A grammar school (γραμμα, signifying *litera*) is a literary school, in contradistinction to a scientific. When Elizabeth swayed the sceptre, there was a remarkable display of ability among the great and fashionable, and the reason was, that they were educated universally in literary or grammar schools, or colleges, where the plan of such schools was closely pursued, and which were to under-graduates actually grammar schools. Bacon went to Trinity College, Cambridge, at twelve years old, and there probably studied and performed exercises, as boys study and perform exercises at a free school. The recent revival of letters in that age, had excited a most ardent love of them; and it would have been deemed barbarous to have sought any other education than the literary or classical. The queen herself, and the first ladies of her court, derived additional dignity of character from their knowledge of Latin and Greek; and their acquaintance with Plato and Cicero gave strength, beauty, and harmony to their writings in their own language.* Nerve and

* It is not meant to recommend Latin and Greek to ladies of the present times, in imitation of the court of Elizabeth; since they, by the elegance of their writings, have shown that they are capable of affording models, instead of seeking them. Witness a Barbauld, a D'Arblay, a More, an Edgeworth, a Radcliffe, an Aikin, and many others, favoured by the Muses no less than by the Graces. Miss Carter was, indeed, an excellent Grecian, and her LETTERS are admirable.

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vigour mark the style of those days; men thought like philosophers, and acted like heroes; and fully justified their imitation of the ancients, by their manliness of character.

At present the SCIENCES seem to have attracted the attention of the great and fashionable, in preference to polite literature: a knowledge of chemistry seems to have become even a female accomplishment; and the rising generation of studious youth devote much attention to it, as they do also to geology, mineralogy, and perhaps craniology. As to science, properly so called, it is worthy of all honour: human nature is aggrandized by it. The mind of man, traversing illimitable space, measures the distances of the sun and of the planets, calculates their revolution and their diameter, discovers the wonderful power that directs their motions, and brings them all down to earth, if I may venture so to say, that we may become familiar with the stars. A Newton and a Franklin soar on the wings of intellect, and fetch light from heaven in a literal sense, as well as in a figurative. To them, and their many followers, in their lofty excursion, be all glory. But it may be remarked, without derogation from their merit or characters, which is indeed impossible, that the sublimest and most ingenious discoveries in the philosophy of nature, require the graces of style, the charms of polite learning, the classical excellence of composition, to render them long interesting and really entertaining to the great mass of the people. Fontenelle's *Plurality of Worlds* is read by tens of thousands, while few can read or relish the Principia of Newton. But to initiate boys at school in the exact sciences, without giving them a knowledge or taste for philology, is to disgust them with difficulty, and to prevent them from ever making their science ac-

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ceptable to others by the elegance of the vehicle. A dry jejune style will never become popular. The man of science, who has nothing but science to recommend him, and whose taste has not been formed or improved by polite literature, must not expect, when he publishes his works, to become a favourite among the people at large. On all subjects, to write well, that is, to write with the polish and harmony which classical authors communicate, is necessary to general reception. The best books of science, dully, drily, heavily composed, have no charms for the majority. Soon they mount to the upper shelves of the library, and there repose as in a catacomb. Some polite writer extracts the kernel; and the husk is then burned or thrown away. The husk, rough and ugly, contained a fruit solid and sweet, and sought by all, when once the coarse tegument was removed.

I fear a merely arithmetical education, whether preparatory to science or to trade, has a tendency rather to contract than enlarge the mind, and certainly has very little influence on the taste and imagination.

The mind, like the waters that permeate the subterranean minerals, imbibes the nature of the thoughts and sentiments, through which it passes in the progress of its studies; especially at an age when all the senses are fresh and strong, and yet impressible with ideas either mean or liberal. Now the ancients have two languages, which, wonderful as it is, surpass in dignity and in harmony all the modern, however improved by academies, or adorned by the genius of the authors who have written in them. Both Greek and Latin are distinguished by melody and majesty. Like the ancient architecture, they present to the mind models of all that is magnificent and beautiful. But majesty and beauty of style, as

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they result from greatness of sentiment, tend also to produce it. They excite an emulous and manly elevation of mind, and create a certain dignity of character, such as is seldom to be caused, or long and uniformly supported, without a foundatin of solid ore. Without solidity they are, indeed, mere inflation. A man may be proud, and swell, and give himself haughty airs of superiority upon a superficial education; upon acquiring a varnish only; the volubility of tongue, and flexibility of limb, of a mere master of the ceremonies, or dancing master, of a mere babbler of broken and ungrammatical French; even of an expert fencer, and yet have nothing at all in him when the bloom of youth is gone, but a brisk stupidity. A brisk stupidity, the mere ebullition of animal spirits with diminutive intellect, a flippancy of manner, and a contracted, narrow, selfish spirit, will be found to characterise many who are educated in a mode guiltless of the grammar school, yet are well received in frivolous society. Though numbers cannot alter the essential nature of things, yet can they keep any error and almost every folly in countenance, and therefore pertness, with fortune and fashion, is not only tolerated, but admired.

I will call as a witness to the value of classical education, a late master of Westminster school, certainly a grammar school of the first merit and dignity. "Foreigners," says he, "allow that English travellers are better informed than all others. Where, he asks, did they acquire this superior information? In English schools, in English universities, where the plan of the schools is pursued, and, in nineteen instances out of twenty, from the English clergy, who, in most instances, were themselves educated at the grammar schools in the vicinity of their birth place. Why are these foundations to be decried?" Why, I

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add, to be degraded by act of parliament, since they answer all the intentions of the founders?

Is their original mode of instruction and discipline altered? By no means. Are the instructors of a different description from those designated by the founders? By no means. They are still graduates and clergymen, not educated in superficial science, and in arts preparatory to commercial life alone, but in general literature. The clergy thus qualified for the task are, and have been, instruments, selected because of their peculiar fitness to convey light, religious, moral, and literary, to all ranks of the people; and they illumined their resplendent torches at the antient grammar schools in the vicinity of their birth place. They availed themselves, by parental direction, of the benefits which some opulent founder bequeathed to the place whence he originated and which he repaid for the benefits he enjoyed there in infancy, by establishing in them a fountain of perennial advantage; and shall they be deprived of a privilege intended as an *everlasting inheritance*,* in order to multiply schools of an inferior character, which already abound to superfluity?

"The luminaries of the church, (adds Dr. Vincent,) in all ages, in this country, from the venerable Bede to Roger Bacon, from Bacon to the illustrious men, who flourished at the reformation, and from the reformation to the present hour, were all formed by the old grammar schools, upon the plan of classical instruction. And if the writings of our English divines stand higher than all others in the estimation of Europe, for solidity of reasoning and superiority of composition, what other cause can be assigned for it, but the excellence of the models, by which their

* Κτημα ες αει. THUCYDIDES.

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style was formed and their judgment corrected. Tillotson, Barrow, Pearson, and a hundred others, however great their fame, and solid their excellency, were all versed during youth in the elegance of classical literature."

"If ever the human intellect was cultivated to the utmost extent of its power, if ever the arts were carried to the summit of perfection, if ever a generous competition effected more than the thirst of gain, it was in Greece; and, if the treasures of Greece are now to be hidden from the British youth, they will be replaced probably by a civic education, and barbarism will prevail where once flourished the studies of humanity."

That the French, during the revolution, afforded a model for the degradation of grammar schools, by their civic education, appears probable from the following passage in Mirabeau's "Travail sur l'Education publique," printed at Paris De l'Imprimirie Nationale, in 1791.

"Dans chaque endroit, ou l'organisation nouvelle du clergé conservera un curé ou un vicaire, il y aura une ecole d'ecriture et de lecture * * Le maitre d'ecole sera autorisé à recevoir une retribution, s'il enseignera à lire, à ecrire, à calculer, et même, s'il est possible, à lever des plans et arpenter."

I know not whether the French did not derive their ideas of teaching things, instead of words, from some celebrated writers of our own country, who, with all their good sense and genius, were visionaries on the subject of education.

Bacon, Milton, Cowley, Addison, and Locke, are great and illustrious names, and their celebrity must give weight to their opinions on all subjects; even on those which they might not have considered with the attention which they gave to the grand works

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which form the basis of their fame. Bacon, as appears by a very curious letter to king James, opposed the foundation of the Charter-house. He wished it to be a college for men, in some respects, I suppose, such an one as Gresham college, and not a school for boys, not a grammar school. His fear was, lest too many should be brought up scholars, so as to rob the plough of its labourers. It would be a kind of sacrilege, it would be a fruitless effort, to detract a tittle from his honours. I revere him on this side idolatry. But, in the present question, it should be remembered, that his forte was almost exclusively philosophy, in which he had no rival; and that though great in every thing but his love of money, he did not devote his attention, in particular, to the humanities. He would have had Sutton found a college of men qualified to promote the advancement of learning, that is, of science properly so called; and not a seminary of boys, to be instructed in elements which are only preliminary to science.

"I do," says he, in his advice to the king touching Mr. Sutton's estate. "I do subscribe to the opinion, that, for grammar schools, there are already too many, and therefore no providence to add where there is excess; for the great number of schools that are in your highness's realm doth cause a want, and likewise an overflow. For by means thereof they find want in the country and towns, both of servants for husbandry, and apprentices for trades; and on the other side, there being more scholars bred than the state can prefer or employ, and the active part of that life not bearing a proportion to the preparative, it must needs fall out, that many persons will be bred unfit for their vocations, and unprofitable for that in which they are brought up, which fills the realm full of indigent, idle, and wanton people, which are

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but materia rerum novarum. Therefore, on this point, I wish Mr. Sutton's intention were exalted a degree, and that which he meant for teachers of children your majesty should make for teachers of men!" These schools furnishing the "materia rerum novarum" was the chief objection, and an objection which this "greatest, meanest, of mankind," as Pope calls him, thought, "would be pleasing to the king, to whom he was giving advice."

Bacon, I have said, would have founded a college like that of Gresham, but Gresham College, situated in the midst of the seats for money changers, has long been disused, through an experience of its inutility. Sutton college would have undergone the same fate; but the Charter-house school still flourishes, as it has ever flourished, and gives the public scholars of the first eminence, such as fully justify Sutton in his institution. We may say of it, "wisdom is justified of her children." Therefore, to obtain a scholarship there (so valuable is the education afforded,) requires the interest of the first ministers of the country. Bacon's other objection to grammar schools falls to the ground; since there is now no want of labourers in agriculture. On the contrary, men want employment; and thousands and tens of thousands that could dig are not ashamed to beg, pressed, as they are, by the iron hand of necessity.

One can hardly help smiling, when we read this wisest of men observe, that, "This act of Mr. Sutton, seemeth to me as a sacrifice without salt; having the materials of a good intention, but not powdered with any such ordinances and institutions as may preserve the same from turning corrupt, or at least from becoming unsavoury and of little use. Some great person will take all the sweet, and the poor be stinted, and take but the crumbs; * * * *

as it comes to pass in obscure hospitals—the poor, which is the propter quod, is little relieved. I wish this chaos of a good deed were directed rather to a solid merit and durable charity, than a blaze of glory, that will but crackle a little in talk, and quickly extinguish."

But I proceed to Milton. Milton was himself a schoolmaster, but not the master of a grammar school; he was however the scholar of a grammar school, in the centre of the metropolis, and stands forth a prominent monument of the efficacy and excellence of that, and all such foundations. Yet he also is a visionary on the subject of education. He has given us an idea of his didactic skill and designs, in his letter to Mr. Hartlib, which contains beautiful passages, but upon the whole, is fanciful and delusive as a guide or directory. Few among the experienced in didactics have read Milton's letter to Hartlib with approbation: curious as it is, and displaying as it does scintillations of great genius, yet what parent or preceptor is persuaded by it to adopt the plan in his own case or practice? Milton complained, like many of the illiterati in all times, of the many years wasted in teaching the dead languages, and proposed a method of his own, more compendious. His biographer, Samuel Johnson, himself once a schoolmaster, by no means partial to a republican and regicide, though a genius, whose sublimity reflects lustre on the nation; this sturdy moralist, as he has been called, with that strong sense that characterizes all his writings, justly observes, with respect to the expedition (to which Milton pretended,) of his didactic art, "that nobody can be taught faster than he can learn; and that the speed of the best horseman must be limited by the power of his horse."

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I bring again an experienced master of a first-rate grammar school, to give his opinion of the great plan of Milton; because experience is, in this matter, as in many others, decisive. "We know nothing," says Vincent, "of Milton's success; for not a name of all his pupils is upon record; but we do know, that the brightest luminaries of the age, issued from the school of Busby; and we know also, that to form habits of literature, time is required as well as teaching."

Habits of literature must be formed, if a taste for reading and a love of knowledge are expected to predominate during life. Time, and a long time, is necessary, if the mind is to be thoroughly imbued, and not merely varnished with classical elegance, and all who profess to produce this valuable result in a very short time, are no better than empirics and impostors, seeking their own emolument by a lure, which is injurious or destructive to all that fall into the snare. They rob youth of its most inestimable opportunities, the years that come no more.

The biographers of Milton, antecedent to Johnson, labour, with silly pride, to explain away that part of Milton's life which records that he was master of a private boarding school. They insinuate that he was a volunteer in the "delightful task" of "teaching the young idea how to shoot;" that he taught friends and cousins, only as an amusement of benevolence, and spurned pecuniary remuneration. Common sense and his well-known circumstances contradict this notion; nor was it in the slightest degree disgraceful. "His father was alive," says Johnson, "when he kept a boarding school; his allowance was not ample, and he supplied the deficiencies by an honest and useful employment; but since it cannot be denied that he kept a school, some find

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out that he taught for nothing, by way of extenuation of the offence, and that his motive was only a zeal for the propagation of learning and virtue."

Compelled at last to acknowledge that the great Milton, the glory of our country, did keep a private boarding school, they save his credit in some degree, by representing him as performing wonders in the art of education; and a formidable list, says his biographer, is given of the authors, Greek and Latin, that were read under his auspices, by boys between ten and fifteen years of age, at Mr. Milton's academy in Aldersgate-street. Who but must grieve to see the great poet reduced to a level with an empirical pedagogue!

Things and not words were professed to be taught by that great teacher, who, we all know and feel, availed himself, above all others, of the knowledge and use of words, singly selected, or united in matchless harmony. Consistently with this intention, the authors he placed in the hands of his boys are not, for the most part, such as are distinguished for fine writing, but such as he thought convey a knowledge of things—that is, science, as distinguished from the Belles Lettres, in which, however, the ancients were babes compared to the moderns, and scarcely deserve notice, but that their ignorance is sometimes atoned for by the unavoidable beauties of their native language, and their own skill in composition. Some of them, despicable in their philosophy, are admirable in style; but however that might be, the great poet of the nation propounded them to his disciples as teachers of science. He did not read with them those authors which, in Johnson's words, supply most axioms of prudence, most principles of moral truth, and most materials for conversation, such as poets, orators, moral philo-

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sophers, and historians, but such as convey information on hypothetical physics, or in recondite science.

The Latin books selected for his pupils were the agricultural works of Cato, Columella, Varro, and Palladius; the Medical Treatise of Cornelius Celsus; Pliny's Natural History; Vitruvius's Architecture; Frontinus's Stratagems, and the Philosophical Poems of Lucretius and Manilius. The Greek books were Hesiod, Aratus, the Periegesis of Dionysius, Oppian's Cynogetics, Apollonius Rhodius, Quintus Calaber, Plutarch's Philosophical Works, Gemnius's Astronomy, the Cyropædia and Anabasis of Xenophon, Polyænus's Stratagems, and Ælian's Tactics.

It appears to me that a boy initiated in these books (which he could but touch primis labris) would have left Milton's school with neither the humanities nor the sciences; but as a mere pedant, inflated with conceit of knowing things; a knowledge, which a subsequent acquaintance with the moderns of his own country would have soon convinced him was all error and vanity. Where were the great authors, whom such a genius as Milton must almost have idolized, Homer, Virgil, Horace, Cicero, Thucydides, Herodotus, Demosthenes, Æschylus, Sophocles, Euripides; the heroes of ancient literature; the very classics from whom he derived his own excellence, and in a close imitation of whom he rivalled, and, sometimes, exceeded them all?

Scarcely any thing could be more injudicious than this selection for boys, just stepping on the threshold of literature. They must have found such books repulsive. The charms of diction and poetic fancy entice the greater part to the love of learning; but the elements of abstruse science present a prospect, on entering on the course, frightfully forlorn.

Many objections may be made to the books se-

lected for his scholars by Milton, besides their being little calculated to teach things instead of words, which was his avowed object, in making such a choice. Lucretius has, indeed, bright and luminous sparkles of poetry, interspersed in the nebulous atmosphere of his philosophy; but it was inconsistent in Milton, the pure and pious author of Paradise Lost, and Paradise Regained, to initiate his scholars in the voluptuous and atheistical doctrines of Epicurus. I dwell not on the nonsense of the Lucretian philosophy. The book is surely one of the last to be chosen for the teaching of things, as it abounds in airy fancies and baseless speculation. The agricultural books which Milton has chosen for his pupils are, indeed, very curious remains of antiquity, but convey information of small value on things practically useful in agriculture. Wonderful it is, that the highly polished mind of Milton should strongly recommend Cato and Columella, and, rather slightly, the Georgics of Virgil; those perfect models of the molle et facetum which Milton so successfully emulated. Who would search Hesiod for a knowledge of things, or the attainment of any real science? The two works of Xenophon do indeed display the grace and sweetness of Attic Greek; but it was not for their beauty of language that Milton recommended them, but that they might teach things: and what things could they teach, but such as concerned the military affairs of the age in which Xenophon wrote; things, which the most illiterate subaltern, in the present improved state of the art of homicide, would despise and deride, either in the conduct of a flight from the foe, or in the field of slaughter.

Milton proceeded to Hebrew and its dialects, the Chaldee and Syriac; but this extension of his plan

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to languages, in which words chiefly, and nothing scientific is taught, seems to militate against his own didactic system, which was to teach things, and not words. He comprehended, however, mathematics and astronomy. But how little could boys, from ten to fifteen or seventeen, acquire of mathematics and astronomy, especially while their attention was, at the same time, demanded to agriculture, mechanics, and physics, in all their extent and variety. His plan was, it is true, fanciful; yet apparently not originating in the fancy of a poet: for in selecting books for his boys, he displayed no predilection for the charms of poetry. Yet the authority of his name, most deservedly great, has contributed to excite the vulgar clamour against teaching boys words, instead of things; and against the consumption of years, during the prime of life, in the study of dead languages, represented, by the objectors, as fit only for the antiquary. But where are the proofs of Milton's superior success in the work of education? Can he cope with any of our old grammar-masters, in a list of divines, lawyers, statesmen, and philosophers? There is not a single name of his scholars recorded in the rolls of fame; and he himself stands a glorious and everlasting monument of the success of a mode directly contrary to that of his own recommendation. If ever man studied words, it was Milton; and we, who are charmed with their melody, must delight in the very conduct which his letter to Hartlib pronounced an error.

"Ingenious men," says Bishop Hurd, in his preface to the works of Cowley, "delight in dreams of reformation. In comparing the proposition of Cowley, for the advancement of experimental philosophy, with that of Milton addressed to Mr. Hartlib, we find that these great poets had amused themselves

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with some exalted, and in the main, congenial fancies, on the subject of education. Of the two plans, Mr. Cowley's is the better digested, and the least fanciful, if a preference in this respect be given to either, when both are manifestly Utopian."

Cowley too, like Milton, complained that classical education taught words, rather than things. Words, instead of things, and dead languages, are the constant themes of invective, like the burden of a song, among all illiterate objectors; and their want of education and philosophy accounts for their objection, and refutes it. It is the dictate of nature, that words should be studied in infancy. We instinctively learn, at the earliest age, our own maternal language. How soon does an infant converse with ease, in his mother tongue! Memory is chiefly, though not wholly employed, in the study of words; and young persons excel in memory, when deficient in intellect; early youth, therefore, is the season to apply to that faculty which they then possess in perfection. Things requiring strong intellect, should be postponed till intellect has attained to a due degree of maturity. "Then," as Dr. Vincent observes, "words formed into sentences are considered; that is, composition, the order, connexion, and relation of part to part, the allusions to history, mythology, and geography. These themselves are things, and lead to the knowledge of things of prime importance."

Now these are the things which constantly occupy boys in the higher classes of a grammar school. Composition is constantly required; and he who composes must examine his subject on all sides; in doing which, he acquires a knowledge of an infinite variety of collateral things, which would never have fallen under his cognizance, in any mode of

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education but that which daily called forth the powers of invention. How little knowledge of things, on comparison, would he acquire, if confined to the Arithmetic of Cocker, or to the tables of some inferior Philomath, adopted in petty schools, for instruction in the business of a dealer and chapman, at the stall or in the market-house.

To revert, however, for one moment, to the sublime poet of Paradise Lost, (a genius greatly superior to Cowley, and on whose fine passages in prose we delight to dwell, as affording examples of what noble sentiments a classical education, like Milton's, can produce,)—it is but justice to the character of Milton to say, that however degrading his notion of a proper education appears, in this letter to Hartlib, he displays, in many parts of his works, a liberality of mind, which indignantly spurned the idea of making lucre the main object of a learned life, or the sole purpose of a preceptor's occupation. Speaking against converting his talents into the means of pecuniary profit. "Do they think," says he, "that all these superfluous things (that is, worldly advantages) come from God, and the divine gift of learning from the den of Plutus, or the cave of Mammon?—Certainly no clear spirit, nursed up in brighter influences, with a soul enlarged to the dimensions of spacious art and high knowledge, but thought it ever a foul disgrace to make pelf or ambition the reward of his studies; it being the greatest fruit and proficiency of learned studies, to despise these things."

Milton probably had read the fine and almost parallel passage of Longinus, that "Nothing is great, the contempt of which is great." There is, indeed, a sublime in morals which the sublime in poetry and oratory contributes to inspire, and to preserve through life.

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But to proceed to another objector. Addison, a name to which all that is classical must bow with reverence, Addison, who owed his fame to classical instruction, deemed it an inexpiable error that boys, with genius or without genius, were all to be bred poets indiscriminately. This could never be attempted, since every one knows the proverbial observation, that poeta nascitur non fit; but it is remarkable, that Addison should contend against that part of grammar-school education which teaches prosody and requires versification, when he owed his first celebrity to composition in Latin verse; in which, though there was not much poetry, (for Addison was but a mediocris poeta,) yet was there a great deal of classic harmony and elegance. It may in this place be added, by the way, that Pope was a great admirer of Latin verse. He published two volumes of Selecta Poemata Italorum. The excellent Latin preface to the little single volume, with the same title, which Pope enlarged only in his re-publication, is unfortunately omitted. May's continuation of Lucan is so excellent, that it is printed and read as original and genuine. Milton wrote most elegant Latin verse. He, as well as Grotius, Buchanan, May, Browne, Bourne, Gray, Jortin, nearly equalled the sweetness, harmony, and elegance of Virgil, Horace, and Tibullus. This accomplishment, acquired under classical tuition, led them to high excellence in subsequent life, as prose writers, or as members of a profession. Poetry, indeed, improves prose; and adds a grace to the motions of the mind, as dancing to those of the body.

If it had not been for the practice of writing verse at Westminster school, we should have wanted one of the most delightful of our modern English bards, even Cowper. Yet he, improved and uncorrupted

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as he was there, became an enemy to public schools. In his poem entitled Tirocinium, he inveighs against them with a most amiable zeal in the cause of virtue. It is impossible not to love the poet, while we dissent a little from his doctrine. His Task is, in every respect, enchanting; but, at the same time, a little tinged with what might perhaps be justly stigmatised as fanaticism. To find fault with such a poet is to assume the odious office of a Zoilus or an Aristarchus. The greater part of his poems shine with unsullied lustre; and let us not be offended with a few spots, which are to be attributed to the infirmity characteristic of man. His Letters are among the best and most pleasing in the English language. But to confine our attention to his reprobation of public schools, I must with reluctance remind the reader, that poor Cowper had the misfortune to labour under a morbid melancholy, which, at certain intervals, gave to all things around him a sombrous hue. Disease of body, it is well known, disorders the imagination; and we must not receive the day dreams of a sick man as oracular. Much of what he says of public schools is unfortunately true; but every one confesses, that it is wrong to argue from abuse against use. I place Cowper's unqualified opposition to public schools to the account of a partial derangement, and a constitutional aversion to all sorts of publicity but that of literary fame. He retired from the world to pine in solitude; but I believe few parents would wish their sons to live the life of Cowper, which, though virtuous and amiable, was, at certain times, unutterably woeful. If public schools promote cheerfulness, they are desirable. Cowper, indeed, found nothing but misery at Westminster; but he had an idiosyncracy of mind. The private tuition which he recommends is in general

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much more likely to produce what is familiarly called a mope, than all the hardships experienced in the crowded and lively classes of a school like that of Westminster. Cowper did not leave Westminster till the age of eighteen, and then he associated with his old school-fellows, Bonnel Thornton, Colman, and Lloyd, all good classics, with whom he delighted himself to pursue his poetical amusements; a love of which he learned at Westminster, and to the exercise of poetical compositions at school, he undoubtedly owed his subsequent excellence and fame.

The successor of Busby, whom I have already cited, has refuted the objection against teaching boys prosody, and requiring verse as a school exercise. I quote him for the sake of the strong testimony of experience. "If," says he, "to make boys poets were our object in teaching boys prosody, the reproof would be just; but prose cannot be well understood without prosody, or a knowledge of quantity. No ear can be formed to harmony; not only no poet, but no prose-writer can be read with pleasure, no intimate acquaintance with any dead language can be obtained, without a knowledge of prosody. Composition is necessary to the acquisition of an accurate knowledge of a language. Greek, it is acknowledged, is less understood than Latin; one reason is, that at schools compositions in that language are less frequent than in Latin. Hebrew is less understood than either, because no one ever thinks of composing in Hebrew. But he who adopts the Addisonian opinion, may ask, whether prose composition may not answer the purpose as well as verse? No teacher will think so who has tried the experiment." The general practice of schools, indeed, proves that prosody is never neglected, unless (as sometimes happens in

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the north country) the master is ignorant of it himself; and if so, he always considers his ignorance as a misfortune, caused by a defect in the system of the seminary where he was educated. It may be observed, that many scholars of the northern counties, in consequence of neglecting Latin prosody and the composition of Latin verse, want, amidst all the profundity of philosophy, and subtilty of metaphysics, that gracefulness and urbanity of style and manner, which are only to be acquired by a faithful study of classical rhythm and harmony.

It is observed, that there have been fewer polite and distinguished scholars or authors in Wales than in any other part of the country.* May not this be attributed to the paucity of grammar schools in the principality?

It is, indeed, a formidable phalanx that I introduce to militate against the grammar schools, while I profess to be their ally and auxiliary; but I do it with confidence, well knowing that the enemy, in this department at least, is but poorly furnished with weapons, to fight, not indeed against me, but against that formidable opponent, experience.

It is scarcely necessary to mention Locke's absurdities on the subject of education. Great as is his name, every unprejudiced, candid, and sensible mind must observe and admit, that his notions on education are often contradicted by unerring experience. Let him, however, stand forward and speak for himself. "You must confess," says he, "that you have a strange value for words, when, preferring the languages of the ancient Greeks and Romans to

* Owen, the Cambro-britannic epigrammatist, so celebrated, wrote bad Latin; and of his epigrams it may be justly said,

. . . Sunt bona sunt quædam mediocria, sed mala plura.

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that which made them such brave men, you think it worth while to hazard your son's innocence and virtue, for a little Greek and Latin, by giving him a public education." Were these, then, I ask, always safe in private? and is it only a little Latin and Greek that boys usually learn at such schools as Westminster or Eton?

Locke's ideas of a tutor and master are very low; and the qualifications which he requires in them, are such as one would almost expect in a cunning Swiss valet de chambre. "The character of a sober man," he says, "is what every one expects in a tutor. This is generally thought enough;" (I wonder by whom?) "but when this sober man," he proceeds, "has emptied out into his pupil all the Latin and logic he has brought from the university, will that furniture make him a gentleman? The tutor should know the world; the humours, the cheats, the faults of the age he has fallen into, and particularly the country he lives in. Then shall he be able to show them his pupil, and teach him skill in men and manners, and pull off the masque which their several callings and pretences cover them with. Learning I put last; though it is almost the only thing thought on, when people talk of education. When I consider what ado is made about learning a little Latin and Greek, how many years are spent in it, and what a noise and business it makes *to no purpose*, I can hardly forbear thinking that the parents of the children still live in fear of the schoolmaster's rod, which they look upon as the only instrument of education; as a language or two is to be the whole business. How else is it possible that a child should be chained to the oar seven, eight, or ten of the best years of his life, to get a language or two?"

An ingenious tutor of Oxford, in a late controversy

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on this very subject, says, "From the manner in which the phrase of learning Latin and Greek is used, one might be led to suppose, that the Grammar and the Lexicon were the sole companions of the student; that Latin and Greek were a certain black art, something wholly unconnected with the system of nature and human affairs; that these languages were learned by many, for the sake of the sound or form of the letters, not for the stores of taste and knowledge which they contain."

It is indeed laughable to hear vulgar and illiterate people rail at the dead languages, when the dead languages never troubled, and never could disgust them, as they have ever kept at that respectful distance from them which becomes perfect strangers; but it is pitiable to observe a scholar and philosopher discountenancing the study of those languages, without which a Cicero, a Plato, or an Aristotle, could not be completely understood, nor read with pleasure; for almost all their grace, and much of their meaning, are lost in every translation.

Great, wise, and virtuous, the rational expounder of the Scriptures, the anatomist of the human understanding, the champion of liberty, and celebrated above all the sages of our land,—I cannot but name the name of Locke with sentiments of veneration; but, certainly, (and I appeal with confidence to the most experienced preceptors for the truth of the remark,) he is mistaken when he talks of two languages, the languages of Greece and Rome, contemptuously. He speaks of them merely as a linguist; as if they were no more, or not so much, as any two modern languages; as if they were not the keys of other languages and of the sciences; as if they were not introductory to the greatest trea-

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sures of wisdom, both sacred and profane. Let us hear him once more, to justify an idea of his want of taste for classical beauty.

"The learning of Latin," says he, "being nothing but the learning of words; join as much other real knowledge in that as you can; such as the knowledge of minerals, plants, and animals, particularly timber and fruit trees, of their parts, and ways of propagation, wherein a great deal may be taught a child which will not be useless to the man, but more especially geography, astronomy, and anatomy."

A more striking specimen of erroneous judgment cannot easily be produced from any author who, like Locke, has obtained a name, almost above every other name in the civilized parts of the globe.

"But after all," continues he, "if his fate be to go to school, to get the Latin tongue, it will be in vain to talk to you concerning the method which I think the best to be observed in schools. You must submit to that you find there; yet obtain, if you can, that he be not employed in making themes and declamations, and least of all, verses of any kind. You may insist on it, that you have no desire to make him either a Latin orator or a poet, but barely would have him understand perfectly a Latin author, and that you observe those who teach any of the modern languages, and that with success, never to amuse their scholars to make speeches or verses, either in French or Italian, their business being languages barely, and not invention."

We might answer, that it is the business of grammar schools, not to teach languages barely, but, by furnishing the means of all knowledge, to communicate or improve a power of invention and composition.

As some apology for these narrow notions of the great Locke, (if an apology be necessary,) it must be

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remembered, that he is not considering the education of a scholar, but of a gentleman; and Locke's idea of a gentleman seems to have been very inadequate. In the present age, we are not much inclined, like this philosopher, to make the separation very wide between the gentleman and the scholar. Locke was not an elegant writer: his style would not be tolerated at this day; and he is not universally read. He wanted the polish of the Belles Lettres. The distinction between a gentleman and a scholar, which this great logician makes, will not be generally allowed in the present age. The notion of a gentleman, in the time of Locke, and in our own, differs essentially. In his time, it was a superficial character, scarcely possessing any other quality than that of an awkward imitation of a French courtier; a solemn fop, in the formal court of the fourteenth Lewis, proud of nonsense, and eminent in insignificance. In our times and country, the notion of a gentleman comprehends every thing which can adorn human hature; but the character cannot well exist, without a competent share of knowledge; and the more that knowledge participates of the classical, the more generally allowed will be the claim to the character of a gentleman, so esteemed, independently of his rank or fortune. A mind adorned with various and elegant attainments, and softened by gentle manners, and warmed with benevolence, constitutes a gentleman, (the deliciæ humani generis) and gives him an undisputed pre-eminence. A self-loving, and self-admiring coxcomb, however large his possessions, or magnificent his establishment, has no rival in his love, and few sharers in his admiration. He must have been at school, and conned his grammar, before he can gain the esteem of gen-

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tlemen, such gentlemen as assume the name de jure and not by courtesy.

I believe the good sense of the present age will render it unnecessary to enter any farther into a refutation of the didactic errors of Milton, Cowley, Addison, or Locke. Their schemes appear to be unworthy the stupendous merits and well-earned glory of their authors.

Among modern objections to classical education, we are told that classical scholars love the instrument better than the end; that the delight of overcoming difficulty is the great recommendation, independent of a conviction of the utility of Greek and Latin; that the credit of learning is thus gained without the utility; that the vehicle is valued above the thing conveyed; that from the length of time spent in the acquisition, and the vanity of displaying it, a young man often concludes his studies at the school and university, with a mind full of words, but empty of things, destitute of all useful and solid knowledge; hence, say they, it happens that a man with a good deal of Latin and Greek is often a very silly fellow. He may be so; and, perhaps, was a silly fellow by nature.

There is a plausibility in most of these remarks, and in some circumstances they may be true. But we speak of the general effect of a classical education, and we say that experience, the great teacher of truth, has pronounced that its effect is highly and universally beneficial to the country, and perfective of man's nature. Against Bacon, Locke, Addison, and all the other ingenious dreamers of reformation in matters that are well already, and require only to be let alone, I appeal to the decision of time and experience. This nation has flourished, and been dis-

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tinguished for knowledge and political happiness, above all other nations in the world, from the circumstance of the middle classes, the most numerous, having had the opportunity of deriving great and solid improvement, in sound and sublime lore, gratuitously, from the grammar schools, established in every great town, and in almost every subdivision of every province. Experience refutes a thousand specious arguments against the dead languages, and silences a thousand sarcastic reflections, on teaching words instead of things; which therefore, relying on experience, I forbear to repeat, or even to notice. Great may be the change in the English character, deplorable the degeneracy of the people at large, as well as of all the liberal professions, if the education of grammar schools is to be diluted (may I be pardoned the expression) by a mixture, under the same roof, and master, (as a co-ordinate part of the foundation,) of a merely mercantile, or even a lower than the mercantile, a vulgar, trivial, charity-school course of instruction. If the degradation of grammar schools should unfortunately take place, may not the country become, as the French conqueror called it, a nation of shopkeepers; with minds fitted for the despotism of a grand monarque, and patient of a popish or military rule.

Sir William Jones, one of the most learned and virtuous of men, who caught from the classics an ardent love of liberty, and the inspiration of Roman virtue, while he polished his mind with every grace which their fine authors display, has a passage so descriptive of the effects of grammar schools, that I will cite it in this place, for the sake of his authority.

"The works of poets, critics, rhetoricians, historians, philosophers, the accumulated wisdom of all

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nations, and all ages, are here made accessible and familiar to the students, in whose minds they are preserved as in a curious repository, whence they may at any time be extracted, as occasions may require, for the honour and benefit of the human species."

What would this elegant scholar, this sound philosopher, this accomplished lawyer, have said, if he had lived to see the day, when a measure should be attempted that might have the effect of lowering those very schools which taught him the elements of all that is great, good, and beautiful, to a level with the ordinary writing school; and when the discipline preparatory to a retail trade should be adopted in the Lyceum of Britain, at the hazard of supplanting all that was ever taught in the groves of Academus.

"It appears," says a very zealous champion of ancient philosophy, "from fact and experience, as well as theory, that the cultivation of the arts and sciences is absolutely necessary in a wealthy and luxurious nation. But what arts and sciences? Is it the study of botany? Is it the knowledge of shells and insects? Is it facts of natural history? or is it the science of quantity, the knowledge of the properties of lines, figures, and *numbers*? Of this science I have a high esteem. I know it is very useful, in the arts of life and in explaining many things in nature; but it is no more than the handmaid of philosophy, nor do I know, that it has ever formed a hero, or a patriot, or a man, eminent in the field, or in the senate. There only remains then, that learning, which preserved virtue so long among the Romans; and threw a splendour over the later times of that nation, such as never illumined the degenerate days of any other people."

And what was that learning, but poetry, oratory,

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moral philosophy, exactly what we call after the French, the Belles Lettres; that kind of learning, a taste for which our grammar schools have diffused over the British nation, causing the middle ranks to rival the Romans in public virtue, and to surpass them in private. Gross ignorance and gross vices, in the rulers of a nation, are one great cause of its decay; because they not only occasion misrule, but weaken that power of control which, independently of law, governs by the influence of opinion and personal authority. It is, I believe, a truth incontrovertible, that the extreme frivolity and profligacy of the French noblesse were among the chief causes of the French revolution. The aristocracy became contemptible; the people, poorly educated as they were, felt their own superiority over the noblesse, and could no longer brook the proud domination of oppressive ignorance. If, happily, Bonaparte had been better educated; if, happily, he had been humanized, in early youth like the boys of Britain, he might have been a benefactor, not only to his country, but to the human race; a majority of whom, in a great part of the world, seems lost in sloth, and paralysed by slavery. In England, the mind is awakened right early: while it seems sunk in a deep sleep over half the globe. This mistaken man possessed, at one time, more power to do good than perhaps any individual recorded in history; but a defective, or erroneous education rendered him, when raised above his native sphere, selfishly ambitious, careless of human life when its sacrifice tended to his aggrandizement; and, for want of the humanities, he became a military despot, instead of a wise and philanthropic deliverer, or father of his country. He was a mighty potentate, with a narrow mind; a gorgeous emperor in a robe too large for his real size

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and stature; and, after all the pomp of imperial power, he appeared but a pigmy placed by fortune on the pedestal of a Colossus. He fell from the pedestal, rendered giddy by its height; and liberty rejoiced at his fall, while she lamented the injury done by him, for ages, to her cause. It is too much to ascribe his perpetual pursuit of false glory to a defective or erroneous education? He was not a scholar: his mind, the true source of all solid glory and of all permanent power, had not received a right sort and due degree of culture: a heart, softened by the humanities, was wanting in him; that kind, sympathetic heart, which renders imperial power, like the omnipotence of heaven, a blessing to all who are under its influence.

With respect to Napoleon's taste and knowledge of polite literature, I recollect a conversation with one of his school-fellows, a man of singular abilities and high celebrity, who told me, that the great conqueror, as he called him, with a sneer, was at school a dunce. At school, the great conqueror, it seems, belonged to the same corps as our own Duke of Marlborough: and both these instances serve to confirm the general opinion, that a man may possess animal courage, and lead on armies to victory, with small supplies of intellectual force. What little learning he had was of the calculating sort, merely mathematical or statistical: and the schools he instituted were chiefly adapted to teach tactics and the art military. Unhappy is it for the inhabitants of peaceful provinces, when the ferocity of warriors has not been softened by the humanities; when the restless activity of avarice and ambition is not stopt in its career of havoc and carnage by habits of contemplation on the vicissitude and instability of all human affairs, and by a Christian respect for man, as

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man, the favourite creature of God. As all government, and all the institutions of civil society, must be intended to promote the happiness of every individual in it, how much is it to be desired, that men destined to command millions should have their minds furnished in youth with such lessons as those of Fenelon, in his Telemachus, a poem formed entirely on the classical model. Who, without grief, can recollect that Fenelon was persecuted and banished by a pompous, but illiterate prince, for the instruction to kings afforded in this very poem, though under another pretence? Lewis the fourteenth was certainly neither a scholar nor philosopher: yet, to do him justice, he had sense enough to employ scholars and philosophers, and call from obscurity the ablest men to adorn his court and render him service. In consequence of his not listening to the voice of corruption in selecting the objects of his patronage, his country flourished in unrivalled glory, and a long-continued prosperity: and with gratitude it must be allowed, that he promoted classical learning more than any man; for to his ordinance we owe the Delphin Classics, which have facilitated, and therefore diffused, the study and knowledge of them all over Europe. Alexander the Great, like Napoleon the Great, like Lewis the Great, like Charles of Sweden, and like the Duke of Marlborough, might be numbered among the fraternity of dunces at school; but Aristotle was the companion and counsellor of the Macedonian madman, and the world, we know, was conquered. The sword of Alexander, guided by the mind of Aristotle, became invincible; an argument, in addition to the many proofs which history affords, that mind is the best source of effective and permanent power.*

* Vis consili expers, mole ruit suâ. HOR.
Knowledge is power. BACON.

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And the mention of Aristotle reminds me it was he who said, that "those who are incapable of a liberal education are, by nature's decree, born to be slaves;" yet history informs us, that they have frequently become the lords and masters of those who have had every advantage of education, but have been kept down, or rather cut down, by the sabre.

I would contend that those persons who inherit, or who are likely to obtain, imperial power, should invariably be initiated with peculiar care and attention in that sort of education which the grammar schools afford, and which is indeed an introduction to all that is truly great, and qualifies a man to be a benefactor to the human race; and such should be every one who wears the imperial purple.

Why, it may be asked, was the reign of Lewis the fourteenth distinguished by characters most illustrious in literature; such as Bossuet and Fenelon? Because the plan of education, that of our grammar schools, adopted by the Jesuits, was universal. The Jesuits, for a long time, presided in these schools, and gave to religion, athletic champions; to the pulpit, unrivalled orators; to literature, classical writers; to the didactic department, masters, most learned, most diligent, and most sagacious. They chiefly prepared the edition of classics for the use of the Dauphin. But this society has been extinguished. The extinction of it was politically wise, but has been injurious to the best continental schools; and has caused Greek and Latin to yield to arithmetic, algebra, surveying, mensuration, and the art of gauging a barrel. Where are the Bourdeloues, the Bossuets, the Fenelons, and all the writers enumerated by Voltaire in his Augustan age?

Since that time, the lessons of experience have been neglected, and modes of education prescribed by caprice, or by romantic speculators, have super-

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seded the good old classical. An exclusive preference has been given to a superficial acquaintance with the sciences; to attainments merely mercantile; to external grace and personal accomplishment; to modern languages; to paradoxical and singular schemes, such as that of Rousseau; to cobweb-like metaphysical lectures, in which the learner has nothing to do but to listen to a dull, heavy, dry, diatribe; to seeing the world at an early age; to travelling without preparatory knowledge; to military affairs, tactics, and fortification; to manual exercises, and to arts of an inferior sort, which have no connexion either with mind or morality. And consequently in what state has been of late the public happiness of the two most distinguished countries of Europe? Has it not been tumultuous and calamitous, in a remarkable degree? Calculating politics, without manly sentiment, can never advance the happiness of human beings, born to feel as well as to feed, to think as well as to vegetate, to enjoy as well as to labour. What, indeed, are nations, but collections of human individuals, possessed of fine sensibilities, which "tremble at the touch of joy or woe." Calculating politics consider men commercially and numerically; not as beings tremulously sentient, but as living engines, capable of productive labour: and for whose benefit productive? Perhaps of those only who are to be born, when the tribes doomed to labour and to perish for them are no more. But sentiment, or right feeling, provides, for the present, solid, substantial happiness of the existing race; which solid, substantial happiness, does not consist in extent of empire, in imports or exports, but in good morals, religion, peace, plenty, and liberty. These constitute the real wealth of

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every nation; and for the promotion and rational enjoyment of this wealth, the cultivation of sentiment, or right feeling, is absolutely necessary. To feel as a good man, and to be tenderly cautious of hurting the feelings of others: this is to be a great man, and to approximate to an angelic nature.

In this point, then, consists one grand excellence of the old classic education established by our forefathers, and bequeathed, as an unalienable possession, to our country. The study of poetry, oratory, history, philosophy, particularly of moral philosophy, improves, refines, and liberalizes the sentiments of the human heart; enlivens the feelings which God has given, as distinctive of humanity; cherishes goodness, kindness, philanthropy, the love of every thing excellent and beneficent; and causes a generosity of soul, that repudiates all excessive selfishness, and scorns all lucre, all good whatever, which cannot be obtained without the production of evil to our neighbour, or to the world at large.

The improvement of sentiment, or the excitement of right and manly feeling, in early youth, is promoted by a faithful and constant study of the humanities; but not at all by the exact sciences, by measurement and calculation. The humanities, I repeat, imply all that is appropriate to man or lovely in his nature. They imply good-temper, placability, gentleness, and sincerity. The humanities promote all these humane qualities. They also comprehend a taste for the fine arts, as well as for polite letters. Praxiteles (says Varro) is known for his excellence in his art to every man who has a portion of humanity. "Praxiteles, propter artificium egregium, nemi ni est paulum modo humaniori ignotus." A man may have the science of a Newton, and yet be insensible

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to the delicacy of sentiment, the beauty of a moral action, of a pathetic poem, or an expressive picture. Sentiment, cultivated duly by reading the authors who abound in it, is most powerful in regulating our conduct; but a man may have gone through all the mathematical studies which were ever proposed as objects of education, and display no sentiment but that of the most vulgar and illiterate, the love of money, the love of preferment or distinction, or some other appetite equally unsocial. An understanding the most barren of general knowledge, with a heart quite cold, is sufficient for mere calculation. A country schoolmaster, educated in the parish school, who has never read much, and knows little but his tables, may be able to teach the elements of mathematics, and qualify youth for employments of great utility; but what can such attainments avail, amid the changes and chances of this mortal life where man, ever alive to suffering, and ever seeking solace, chiefly depends for succour on the sympathy of some more enlightened fellow-creature.

When calculation is to be made one great object of grammar schools, (half their business avowedly,) there is no doubt but the calculating system of politics will be still more generally adopted than it has been; and the cultivation or indulgence of sentiment, the fine feelings of humanity, in the governing part especially, will be considered as a symptom of imbecility; the increase of population will be dreaded merely, on the greedy principle of the vulgar proverb, "the fewer, the better cheer;" and the supernumerary intruders on existence will be valued, as they have been in despotic countries, only as *chair à canon*, or food for powder.

But the study of works which display a sunshine to the imagination, which gratify the delicacy of

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mental taste, which speak to the heart and warm with virtuous emotion, improves sentiment; and sentiment, in all social intercourse, is of the first importance. To feel, with delicate sensibility, the emotions of benevolence, arising from consanguinity, affinity, hospitality, neighbourhood, compassion, love and mercy, causes us to approach, as nearly as possible, to what we conceive of the divine perfection. An unspoiled boy, at a classical school, possessing talent and sensibility, is daily, and even hourly, nourished with sentimental food, which causes growth in every thing generous and noble; and he catches, by sympathy, the virtues and graces, of which he reads the beautiful description, while he loves and reveres the striking example. The classics abound with instances of greatness of mind, of unshaken fidelity, contempt of human grandeur, a most impassioned love of country, prodigality of life in a righteous cause, disdain of servitude, inviolable truth, and patriotism, that spurns corruption. A boy, conversant with such examples, leaves his school, an enthusiast in the cause of truth and honour, with a resolution to go forth into the world, and do likewise.

The social affections are improved and increased by long and frequent exercise in the emotions caused by entering, at a most susceptible age, into the spirit of authors, who have expressed the passions of human nature, in languages adapted by their harmony, dignity, and energy, to form a style which stamps on the sensorium every idea, and every feeling, with irresistible force.

But why, it is asked, is the education of grammar schools so excellent? Because, in its present undegraded state, it is wholly classical; that is, wholly employed in cultivating the best sensibilities of the

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soul, the causes of all real goodness, all true patriotism, all unaffected philanthropy.

"We are indebted to the zeal of the revivers of letters," (says Godwin, a writer, with whom I am sorry I cannot oftener agree,) "for rescuing from oblivion the most valuable remains of antiquity, the Greek and Roman writers. In the fifteenth century, the human mind awoke from a slumber that threatened to be little less than eternal; and the principal cause of this auspicious event was the study of the classics.

"And if there be, in the present age, any wisdom, any powers of reasoning, any acquaintance with the secrets of nature, any refinement of language, any elegance of composition, any love of all that can adorn and benefit the human race, this is the source from which they ultimately flowed. From the Greek and Roman authors, the moderns learned to think. Intellect assumed new courage, shook its daring wing, and essayed a bolder flight. Patience of investigation was acquired. The love of truth displayed itself, and the love of liberty.

"Shall we discard that to which our ancestors owed every thing they possessed? Do we not fear that we should bring back the dark ages, and again plunge our species in eternal night?"

There is, I answer, little danger of this event; but that we may plunge the age in barbarism, frivolity, or slavery, is not impossible, when once we throw away the key that opens the stores of manly sentiment, taste, elegance, and all intellectual beauty. The press is, indeed, our grand preservative from utter darkness; but our light may be as a twilight, if we shut out the sunbeams that at present shine upon us, most gloriously reflected from the Ilissus and the Tiber.

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"The Latin writers," adds the writer just now cited, "display a happy selection of words; a beautiful structure of phrase; a transparency of style; a precision, by which they communicate the strongest sentiments, in the directest form; in a word, every thing that relates to the most admirable polish of manners. It is the appropriate praise of the best Roman authors, that they scarcely present us with one idle or excrescent clause; that they continually convey their meaning in the choicest words. Their lines dwell upon our memory; their sentences have the force of maxims; every part vigorous, and seldom any thing that can be changed but for the worse.

"The Roman historians are the best that ever existed. The dramatic merit and eloquence of Livy, the rich and solemn pencil of Tacitus, all ages of the world admire; but no historian of any other country has been able to rival.

"Add to this, that the best ages of Rome afford the purest models of virtue. Mankind are too apt to lose sight of all that is heroic, magnanimous, and public spirited. Modern times have formed to themselves a virtue rather polished than sublime, that consists in petty courtesies, rather than in the tranquil grandeur of an elevated mind. It is by turning to Fabricius, and men like Fabricius, that we are brought to recollect the dignity of human nature."

What is here said of the Latin authors, may be said with still more justice of the Greek; for, in truth, the Greek are the archetypes of the Latin. The language itself is infinitely superior to the Latin. It is indeed a superfluous task to enlarge on the beauties of the Greek authors. They have been eulogized with an eloquence derived from their own; and on this occasion it is only necessary to say, that they are usually read and explained with accuracy

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the utmost at our ancient grammar schools, and that those who have had experience in matters of this kind, must look with pity on the pretensions of petty schools for writing and ciphering, to teach Greek, or to read Æschylus, Euripides, Sophocles, Pindar, or Thucydides.*

* That a grammar school once degraded, so that half the busines of it shall be to teach (as a part of the foundation plan, and by act of parliament, spelling, reading, writing, and arithmetic,) scholars who are not obliged to apply at all to Latin and Greek, will soon become a mere English school; and that Latin and Greek will in time be utterly banished from it, by the influx of great numbers who desire no Latin and Greek, and nothing but qualifications for trade, is extremely probable; and that the governors of the school, and electors of the masters, who are often successful tradesmen in corporation towns, with no idea of the meaning of the word classical, will encourage the total change from a classical to a commercial school, is also extremely probable. An instance of such a total change I subjoin.*

Mr. John Pierrepoint founded a school at Lucton, so lately as in the year 1708, with a very handsome endowment. Pierrepoint required *Latin and Greek* exercises; and assigned an exhibition every two years, towards the maintenance of such of the scholars as, from their proficiency in classical learning, should be deemed qualified for the university. The boys were required to be able to read when first entered. Therefore Lucton school could not be designed merely for reading, writing, and arithmetic. But in the year 1809, the governors, understanding that not one of the eighty boys on the foundation was instructed in Latin and Greek, but left solely to the *writing master*, from the time of their admission to their removal, and thinking this a direct violation of the founder's intentions, determined that a reform was necessary. They repaired to the school and found the scholars all present, (one excepted,) and all occupied at their desks on the business of the day. Their copy books, ciphering books, &c. were inspected by the visitors, as they walked round the seats. Their clothes were becoming and well kept, and their hands and faces perfectly clean, which was noticed in their hearing, and this, I suppose, by its being mentioned in the report excited surprise. The progress they had made in writing, arithmetic, and mensuration, was satisfactory. The perversion of the institution was laid before the master. The governors pointed out to him the rank that his school had a right to assume, and convinced him

* See "The History of Merchant Taylors' School," vol. i. page 413.

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Is not etymology necessary to understand our own language, derived as it is in a great measure from Greece and Rome? and how can any one pretend to an exact knowledge of it, who is totally ignorant of the Greek vocabulary? How can any one understand the terms used in botany, in medicine, and in most of the arts and sciences, without going to the Greek fountain, from which they flow in abundance? Nay, how can any one read a newspaper, or a trivial book on almost any subject, without meeting with

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that they could not connive at the grammar school of Lucton being degraded into a parochial charity school. He readily admitted the necessity of a reform, and expressed his willingness to adopt such measures as should be devised for that purpose. If the school had not been thus rescued, it would to this hour have been a common writing school, with exhibitions for young men at the university! The patronage of the living of Lucton belongs to the governors of the school, and was doubtless vested in them for the purpose of rewarding some meritorious classical scholar raised under this foundation.

Most of the schools throughout England may suffer a degradation like that of Lucton school, when it will not be in the power of trustees to bring them back to the sort of schools intended by the founders; if reading, writing, and arithmetic shall be established as a part of the foundation plan of education, by an act of parliament. Yet what can we expect but the abasement of grammar schools, and of their masters and scholars too, when it appears to have been said in the House of Commons, that "no means could be so effectual in raising the character of *parish schoolmasters*, as to make a common property between a *parish school and a grammar school.*"

We are told on the same occasion, that "in the times when those endowments were made, the poor were to be taught Latin, but not in the sense now attached to that part of education. They were to be taught Latin merely for the church service."

I may here ask, whether Greek was to be taught also for the church service? I believe that Greek and Latin were usually conjoined by the founders' intention. Greek has always been taught with Latin. Literature was the founders' object: and the prevalence and dignity of literature has been preserved in this country in the foundations of our wise forefathers, by their virtually prohibiting English reading and writing, as part of the education they bestowed, when they required a competent skill in both, as a condition of admission into their schools.

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mottoes and quotations, which must be stumbling blocks, if he is a total stranger to the languages of Greece and Rome? Very few among our celebrated authors were unacquainted with the classics, and many delighted in quoting them. Our finest writers and best speakers, it is truly observed, have been men who amused themselves during the whole of their lives with the perusal of the classics. The great lord Chatham and the great Charles Fox, were admirers and readers of the classics: lord Chatham, when a boy, was well acquainted with Plutarch's Lives, and owed the grandeur of his ideas, and the commanding dignity of his eloquence, to the models with which he was daily conversant, *con amore*, in the celebrated works of the Chæronean biographer. Mr. Fox told me himself, while he turned over the pages of Wittenbach's Plutarch, which lay by my side, that he had spent a great part of his boyish age, under the direction of his father, a very sagacious nobleman, in studying the lives of heroes and statesmen, as recorded, and contrasted, in the parallels of Plutarch. A fine school this for the formation of statesmen; men, not merely fitted for the routine of office, and for calculating the number of human beings necessary to be sacrificed to take a town or gain a fort, but to consider and decide what is the most conducive to the happiness of private individuals, living in honest industry, and to the public peace and prosperity of their country.

But to proceed with the quotation from an author who could have no motives for advocating the cause of classical learning, but the conclusions of his own observation and experience. "There is reason," says this ingenious 'Enquirer,' "to believe that the study of Latin would constitute a valuable part of

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education, though it were applied to no practical use, but were to be regarded as an affair of discipline only. The mind, accustomed to the study of Latin, as taught in the grammar schools, acquires habits of order, and of regarding things in a state of clearness, discrimination, and arrangement. The discipline of mind (as employed in what is called parsing, and construing a difficult author in a class at school,) is of inestimable value. The analysis of single words, and words in construction, with the accuracy observed in the class, is an exercise like that of geometrical studies, highly conducive to strengthen the mind, and give a closeness and correctness of reasoning, independently of any other use."

All this great improvement, not of boys only, not of individuals only, but of man's nature, of the human species, must be given up, if a system which approaches very nearly to the school reformation, wantonly introduced in France, during the revolution, should be adopted in England. Polytechnical schools were then instituted, in which the sublime and beautiful of ancient poets, orators, and historians, were, in great measure, to be sacrificed to the qualifying of engineers for military service. Polytechnical schools were to teach things, not words only; and to show what things were sometimes thought to constitute a necessary part of education, I must refer to the "Plan d'Education Nationale par Etienne Barruel." He recommends for the use of schools, in one class, (and that an infantine class,) Un Catéchisme de médicine vétérinaire; that is, a manual of farriery! It should ever be remembered, that a great part of things around us, glaring objects of the senses, obtrude themselves on the mind spontaneously; and that it is ridiculous to include such things in a course of education. Man, like the

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animals around him, learns by the use of his eyes only, an infinite number of things not to be found in books, because they are obvious on intuition.

It should be considered, in addition to what has been already said in favour of classical education, that Latin and Greek are pursued not only as an end, but as the means; as the means of intellectual improvement, by an invigorating exercise; as the means of securing and fixing attention. If English only were read in the classes, the very facility of the lesson would cause it to be read hastily, and, in comparison, carelessly. The scholars would read school-books, as men seem to read newspapers, and forget, in a short time, what they read, with scarcely any desire to retain it longer than the passing day. But in reading Latin and Greek, they find it necessary to make great exertions, to attend with diligence, and to be solicitous, even for the sake of avoiding trouble, to remember all they learn. The daily lessons, in which difficult passages are first translated and explained, and then, as the technical language of the school expresses it, parsed, or grammatically analysed, are highly improving to the faculties, independently of the various knowledge received, or the fine sentiments excited. "When," says Dr. Beattie, "one hears a boy analyse a few sentences of a Latin author, and show that he not only knows the general meaning, and the import of the particular words, but also can instantly refer each word to its class, enumerate all its terminations, specifying any change of sense, however minute, that may be produced by a change of inflexion or arrangement, explain its several dependencies; distinguish the literal meaning from the figurative, one species of rhetorical figure from another, and even the philosophical use of words from

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the idiomatical, and the vulgar from the elegant; recollecting, occasionally, other words and phrases that are synonymous, or contrary, or of different, though similar significations; and accounting for what he says, either from the reason of the thing, or by quoting a rule of art or a classical authority; one must be sensible, that, by such an exercise, the memory is more likely to be improved in strength and readiness, the attention better fixed, the judgment and taste more successfully exerted, and a habit of reflection and subtle discrimination more easily acquired, than it could be by any other employment equally suited to the capacity of childhood. A year spent in this salutary exercise, (and, it may be added, that six or seven years are usually spent in a daily exercise like this,) but one year spent in this salutary exercise, will be found to cultivate the human faculties more than seven spent in prattling that French, which is learned by rote; nor would a complete course of Voltaire yield half so much improvement to a young mind, as a few books of a good classic author, such as Livy, Cicero, or Virgil, studied in this manner; though I mean not to decry the French tongue, which is useful to all, and necessary to many."

This ingenious author adds, "Of all the nations now existing, that whose character has displayed an elevation of soul and a spirit of freedom without example in the annals of mankind, is the only nation upon earth that entertains a proper sense of the unspeakable value of classic education."

If this be true of our country, if our country be thus nobly distinguished, never let it be said, that the study of words in the Latin and Greek classics does not lead to the knowledge of things, and things most conducive to the honour and happiness of a

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whole people.—"The acquisition of words," says the same author, "prudently conducted, becomes, to young persons, one of the best instruments of intellectual proficiency, which, in the present state of human society, it is possible to imagine." "Those persons (he adds) are most delighted with the ancient writers who understand them best; and none affect to despise them, but they who are ignorant of their value."*

These sentiments, as well as those of authors before cited, are similar to such as I have already expressed; but I give them in the words of men who, either as lecturers, tutors or schoolmasters, have been taught their truth by experience; because the testimony of experienced men must add authority to my doctrine, and enforce the preservation of grammar schools, and the still further diffusion of a national taste for polite literature.

It is another argument against the degradation of grammar schools, or their amalgamation with schools in which grammar is but a secondary object, that it tends to disturb that order in social life, which experience has proved to be essential to the comfort of

* The dissenters, especially the Quakers, seem to have undervalued classical learning in consequence of their not possessing it. Many of them, indeed, have excelled in science, and are in general trained in a most virtuous course of discipline. But there seems to have been, at least, among the forefathers of the present race, a prejudice against the heathenism of classical schools; and certainly, though the literary productions of dissenters are often very learned, very moral, very religious, and in every respect, highly estimable; yet they are not in general adorned with the elegance and taste which result from the study of polite literature. Dr. Isaac Watts was, indeed, highly accomplished, and might be deemed, like Fenelon, a saint on earth. He cannot, however, be ranked with the author of Telemachus as a classical scholar. The want of classical learning has greatly injured the dissenters; of which, I believe, they are now well aware.

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individuals, low as well as high, and to the stability of a state.

In consequence of universal education, the lower orders are every day approximating more nearly to the higher; the proud distinction of superior intellect and knowledge, is disappearing gradually; the children of the labouring classes, born with strong constitutions of body, possess also (since their labour causes a rigidity of nerves,) strong constitutions of mind, and particularly great power of memory; their attention is not excited, and distracted by a variety of attainable objects; their curiosity and desire of learning are eager, since they know that learning tends to gratify ambition, and raise them from their low estate. All the children of the nation are to learn to read; and he must be of weak judgment and superficial observation, who believes, that when they become adults, they will confine their reading to the horn-book, the primer, the catechism, the tracts of religious societies, or the little books prepared for them by certain excellent ladies, whose good intentions surpass all praise. They will read the debates in parliament and Sunday newspapers; they will read political pamphlets: and in process of time, the worst, as well as the best books of philosophy and theology.

The higher ranks, therefore, must make efforts to maintain their elevated station, and it is not to be done by pride, by coercion, depression, or restriction. I would recommend it to them to avail themselves of the superior education, afforded by a long continuance at grammar schools; and in order to do so more agreeably and effectually, I would advise them to prevent a degrading union of the English and Latin schools; especially as such an union is by no

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means necessary, nor even desired by the common people. That it is not desired by the poorer classes I infer from the evidence reported by the commissioners of inquiry. The master of Ripon school, for instance, being asked, "Whether he could give any reason why the number of boys on the foundation had decreased?" stated in his answer (among other causes), "that there were few parents in Ripon, or its neighbourhood who desired that their children should receive a classical education; and that since the establishment of national schools at Ripon, most of the children of the inferior class, who might otherwise be sent to the grammar school, had been educated there.* It was the deliberate choice of their parents; and so would it be in almost any place where a national school is established and well conducted. Then why degrade the grammar school to a sort of national school, for a purpose, not even desired by the poor, and of which the poor do not choose to avail themselves? Another witness is asked, to what cause he ascribes the diminution of scholars at the same school. He answers, "Principally to the establishment of national schools, and to the dislike that prevails among the lower orders to have their sons taught Latin." Lord Grantham, one of the governors, said, that "He concurred in the opinion of those who ascribed the decrease of the number of scholars at the grammar school to the establishment of national schools." I leave the reader to draw his inference from these answers; and I believe there are many similar instances, in almost every part of the country, that show that the lower

* Ripon has a considerable population, and writing and arithmetic are taught in its grammar school at a very reasonable charge, by the master's appointment, but not by the founder's will, nor by act of parliament.

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classes can be accommodated gratuitously, or nearly so, with all the education requisite, without degrading the grammar to charity schools, and thus annulling the will of a founder.

The poor show their good sense, in choosing the schools best suited to their exigencies and condition. Let the middle and higher ranks show their good sense, at the same time, by choosing the schools appropriated to them, by the wills of their wise forefathers, and suited to their views in life, in the very nature of the institution.

There is, indeed, a *genius loci* congenial to liberal minds, in every old classical school. There has been in some of them a habit of excellence in Latin verse, which is, as it were, continued by tradition; there is in all of them an uniformity of objects in the aspirants at classic excellence, which stimulates endeavour, and is not usually found at schools of any other description. There may be something fanciful in this, but fancy contributes often to the attainment of a valuable reality. Where has Latin versification been carried so nearly to perfection as at Eton, Westminster, and the grammar schools in general? Where so much taste displayed? Point out the academy that can vie with them. Taste, indeed, seems to be almost the spontaneous growth of such schools; while it is but a forced and feeble exotic, in the most flourishing seminaries for commercial accomplishments, that appear to profess, in their advertisements, the whole circle of science. Superficial studies, indeed, cause us to think we know that which we know not; a mistake rather worse than ignorance: but at the liberal schools, the learning is really sound; and study is made delightful; for the classics abound with amenity; they lead to the gay, the gentle, the elegant arts, such as soften and

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refine the character, and bind a graceful wreath round the stern brow of a manly virtue. The higher ranks should encourage them, as furnishing the most ornamental and pleasing accomplishments, and as contributing to polish while they dignify a character. The result is often seen in the rustic village, where lads originally rude as the wild ass's colt, have been metamorphosed by them to gentlemen. In such places grammar schools, as it has been well observed, have eventually changed a Trulliber to a parish priest truly reverend, the ornament of his profession, the guide of his flock; and converted a Western to an Allworthy.

Instruction is confessedly the aliment of the mind; and in youth, the aliment must be rendered pleasant, in order to excite an appetite for it, and to make it nutritious. The wisdom of Providence has constituted the food necessary to sustain the body sweet to the palate. Pleasure is connected by nature with gratifying hunger. Pleasure is the motive, which, with an agreeable compulsion, urges us to seek and secure our own preservation, health, and vigour. And happily, in classical discipline, as prescribed by our wise forefathers, the whole process of mental growth is attended with pleasure. Hence, we see that men who have tasted its sweets, in early life, never relinquish them; but grow old, making continual advancement in their favourite study of philology. They never quit the charms of the Belles Lettres; but hover round them, unwearied, as the bee on the nectary of a flower.

But do all taste this pleasure, and all gather this fruit? Certainly not; for a great part want natural ability. But a principal reason of the failure is, that in general, the classical education is completed too soon for a competent proficiency. In the present

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times, we see with pity boys forced into men, like plants in hot-houses, prematurely. In the higher ranks, mere striplings are left, as finished, in a state of inactivity, at that invaluable season of life, (the only one in which we can learn every thing, and retain every thing we learn,) when the organs of perception have all their freshness and all their vigour, and of which we cannot make too much use, before we are given up to the distractions of the world, and the passions of a maturer age. We leave the school too early, and then attribute our defect in classical attainments to the inefficacy of Latin and Greek; and infer from the consequence of our own fault, the inutility of that kind of school, and its discipline, which we ourselves, as much as in us lay, have contributed to disgrace.

The children of the poor, in the mean time, make rapid and great proficiency at the national schools, and no wonder; for in addition to the efficacy of the new mode of instruction, the encouragement given by the countenance of the rich and great adds a stimulus to both teachers and learners. The visitations and examinations are attended by persons of the first rank and fashion. Rewards, not only profitable, but honorary, are bestowed on the poor boys and girls, in the sight of crowded audiences, and every thing is done to promote emulation. So much excitement must produce a wonderful effect in calling forth the powers of the mind. It does produce it; and the children of the poor are often much further advanced, at an infantine age, in spelling and reading, than the children of their rich patrons and most bountiful benefactors. If it should proceed, the result will be stupendous. I take for granted, that the result must be good; and I only introduce the topic in this place, to urge the higher classes to

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augment their personal merit, and to preserve their priority, by availing themselves of the superior education which the grammar schools, all over the kingdom, properly encouraged, are calculated to afford. Latin and Greek will still give the persons who cultivate them a due advantage over those, in humbler life, whose happiness they are bound to promote by that very advantage.

Many, indeed, urge that the studies of the grammar school do not form the man of business, but the man of taste only; a character, in their opinion, idle, and of small utility. What has been already said, I should hope, is enough to answer this objection. I will not now have recourse to argument, but appeal solely to experience. Who are the clever, practical men, as they term them? who are the men of business, who take an active part, and perform that part with credit, in the living world, at this moment? and where have they been educated? The most distinguished members of both Houses of Parliament, and in all the liberal professions, the most active magistrates, all over the kingdom, the greatest merchants themselves, issuing from the middle classes in society, and filling many of its departments with honour and advantage to themselves and others, it will be found, were, for the most part, educated either at the grammar schools, or at schools which profess to teach the classics, and do teach them in some degree, though not in so perfect a manner, (because the attention is diverted from Latin and Greek by the writing school, dancing school, music school, French school,) yet, in some degree, do teach them, though not so well as in the grammar schools. The church, the courts of justice, the hospitals, the exchange, exhibit men full of ardour, energetic, skilful, popular; most of whom have had

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the benefit, either directly or indirectly, of classical education. Is it not likely that they whose intellectual exertion has been stimulated by the emulation, strict discipline, and interesting business of a public school, should possess minds capable of entering on the usual pursuits of the world, those of honour and emolument, with particular promptitude and alacrity. Money, indeed, in this commercial country, may be gained in great abundance by illiterate persons, whose undivided attention is unceasingly concentrated on lucre; and whose appetite, like that of the fox or wolf, prowling for prey in the forest, is keen and insatiable; but honour, esteem, consideration in society, are reserved for that sort of practical man, who has added to the jewel of sound sense, the solid gold of the scholar and the polish of the gentleman.

Then, as to giving to science a preference to the Belles Lettres, let us remember, that "the proper study of mankind is man;" and that the great book, to which all other books are but preparatory, is the world,—not the vain frivolous world, but the world, as God filled it with creatures endowed with reason; and for this study, and the perusal of this volume, man is best qualified by the Belles Lettres; that is, by poetry, history, oratory, and ethics; but certainly not by geometry; for what have lines and figures, angles, squares, and circles to do with sentiments, and all the multiform cares, hopes, and fears, of busy, ordinary life? In saying this, I mean not to depreciate science, which I hold in the highest honour, not only for its utility, but for its beauty, its sublimity, its celestial nature. But science itself, with all its charms, and all its intrinsic and inestimable value, though theoretically attended to in libraries, in laboratories, in observatories, and practically

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for the sake of gain, in manufactories, would fail of attracting, as an object of contemplation, the mass of the people, who, in their studies, seek pastime and pleasure, and neglect science, if not recommended to them in writings adorned with the blandishments of eloquence or poetry. Science has added infinitely to man's accommodation in every department: the compass, the telescope, the microscope, the air pump, the electrical machine, have given to man new faculties, and opened a new world to his view. The steam engine alone is a much more deserving subject for a Pindar's muse, than all the chariots and charioteers that he has sung with rapture in the ecstatic style of poetry; and a Newton, a Halley, a Franklin, a Priestley, with a hundred others, whose names are no less splendid than the stars they contemplated, are much worthier an immortality of renown, than any, or all the victors, either in the games or in the battles of Greece.

But let one of the greatest men of this country, Dr. Isaac Barrow, (himself an instance of the happy union of science with the Belles Lettres, and one o our best classics,) let him express my ideas on the use of mathematical or scientific learning, in which he so eminently excelled, as he did also in a rich, flowing, inexhaustible stream of eloquence.* "We receive," says he, "from the mathematics, the principal delights of life, securities of health, increase of fortune, and conveniences of labour: to them we owe, that we dwell elegantly and commodiously, build decent houses for ourselves, erect stately temples to God,

* Barrow finished his education, previously to entering at Cambridge, at the free grammar school of Felsted, a small town in Essex, and is one of the multitude of illustrious men, which such institutions have produced.

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and leave wonderful monuments to posterity: that we are protected by those rampires from the incursions of the enemy; rightly use arms, skilfully range an army, and manage war by art, and not by the madness of wild beasts: that we have safe traffic through the deceitful billows, pass in a direct road through the trackless ways of the sea, and come to the designed ports by the uncertain impulse of the winds: that we rightly cast up our accounts, do business expeditiously, dispose, tabulate, and calculate scattered ranks of numbers, and easily compute them, though expressive of huge heaps of sand, nay immense hills of atoms: that we make pacific separations of the bounds of lands, examine the moments of weights in an equal balance, and distribute every one his own by a just measure: that with a light touch we thrust forward vast bodies which way we will, and stop a huge resistance with a very small force: that we accurately delineate the face of this earthly orb, and subject the economy of the universe to our sight: that we aptly digest the flowing series of time, distinguish what is acted by due intervals, rightly account and discern the various returns of the seasons, the stated periods of years and months, the alternate increments of days and nights, the doubtful limits of light and shadow, and the exact differences of hours and minutes; that we derive the subtle virtue of the solar rays to our uses, infinitely extend the sphere of sight, enlarge the near appearances of things, bring to hand things remote, discover things hidden, search nature out of her concealments, and unfold her dark mysteries: that we delight our eyes with beautiful images, cunningly imitate the devices and portray the works of nature; imitate, did I say? nay excel, while we form to ourselves things not in being, exhibit things absent, and

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represent things past: that we recreate our minds and delight our ears with melodious sounds, attemperate the inconstant undulations of the air to musical tunes, add a pleasant voice to a sapless log, and draw a sweet eloquence from a rigid metal; celebrate our Maker with an harmonious praise, and not unaptly imitate the blessed choirs of Heaven: that we approach and examine the inaccessible seats of the clouds, the distant tracts of land, unfrequented paths of the sea; lofty tops of the mountains, low bottoms of the valleys, and deep gulphs of the ocean: that in heart we advance to the saints themselves above, yea draw them to us, scale the etherial towers, freely range through the celestial fields, measure the magnitudes, and determine the interstices of the stars, prescribe inviolable laws to the Heavens themselves, and confine the wandering circuits of the stars within strict bounds: lastly, that we comprehend the huge fabric of the universe, admire and contemplate the wonderful beauty of the divine workmanship, and so learn the incredible force and sagacity of our own minds, by certain experiments, as to acknowledge the blessings of Heaven with a pious affection." All this, and infinitely more, we owe to science.

For what, then, do I contend, when I thus extol the Belles Lettres? I contend that the sciences should not supersede the Belles Lettres, as they are the best foundation on which to build the sciences. I contend that the study of the sciences should be postponed until a considerable proficiency has been made in classical learning. I urge an attention to the Belles Lettres the more earnestly, because it appears that, in imitation of the French, especially since the revolution, the sciences which Bonaparte encouraged, (chiefly for the sake of raising engineers,

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gunners, surgeons, and all the other descriptions of people who assist in sieges and the work of slaughter,) are becoming, in England, the fashionable study, to the exclusion, or at least the comparative neglect, of polite literature. A change much to be lamented; because the Belles Lettres embellish all they touch. The muses that preside over the Belles Lettres, scatter roses among the thorns of difficult and abstruse disquisition; they smooth the asperities, and diffuse a sunshine over the gloomiest passages, of scholastic philosophy. All books which become favourites with the people, and continue to be popular, must have a grace, which I have already expressed by the word amenity; a smiling aspect, like the view of a beautiful country in the vernal season, illumined by the morning sunshine; and the amenity of books must result from a certain insinuation of style, a certain ease and polish, a certain delicacy of address, which teaches, without assuming the tone of instruction, and conveys the idea of deference and respect for the reader; while, by the solidity of the reasoning which it preserves, and the value of the knowledge which it imparts, it secures a coincidence of opinion, or produces conviction. Books of science are often destitute of these ornaments; and consequently soon fall into undeserved neglect or oblivion. Few of them have ever become classical. Buffon is a remarkable instance of the advantage which science derives from eloquence; he adds the graces of style to the accuracy of science: his pen may be justly called a pencil; for he delineates in the most attractive form, and paints whatever he touches with the most vivid and appropriate colour: his science is the gold; his humanities shaped the image and stamped the superscription which gave it currency all over the civilized universe.

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Malebranche,* who is generally classed with Locke, is still read with pleasure; because he illumined the gloomy path of metaphysics with the lustre of rhetorical colouring, or the ornaments of polite literature. Locke is comparatively dull and neglected, because he enlivened not his gravity with the embellishments of language and a warm imagination. From the heights of philosophy, he looked down with scorn on the seducing arts of rhetoric, which he probably considered as wholly meretricious. Malebranche led his reader through labyrinths; but then he cheered the progress by occasionally letting in the sunshine, and by turning aside, and stooping to cull flowers as he sojourned in the desert.

Silver and gold, indeed, must always retain their intrinsic value; but we do not use them as embellishments of our persons, or of our tables, till the Dedalean hand of the artist has given fashion to the ore. The vehicle in which the salutary draught is administered, must be pleasant, or the fastidious patient will reject it. To render a work popular, imagery must be painted, and sentiments of an agreeable kind excited. Interest must be awakened by feeling and by fancy. Variety of tones, images, colours, is necessary to prevent the tedium of a scientific system, and to draw along the mind through the mazes of disquisition, in spite of the reluctance which is ever felt when labour is required without absolute necessity, or the recompense of pleasure.

One book of science supplants another, and they

* L'un des plus profonds méditatifs qui aient jamais écrit: animé de cette imagination forte qui fait plus disciples que la vérité.

VOLTAIRE.

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successively drop, when new discoveries are made, as mere waste paper, into the gulph of oblivion; but on works truly classical, time has lost its destroying power. Time only makes us more sensible of the beauty of works which apply to the feelings and imagination, as well as to the severity of reason. The fame of Milton has been rising ever since he first sold his copy of Paradise Lost for five pounds, and was neglected, reviled, calumniated,—and immortalized!

But it is said, that to allow a superiority in any respect to the Belles Lettres over the sciences, is to prefer the agreeable to the useful, and to value the blossom of the spring more than the fruit of autumn. But we know that the blossom must precede the fruit; and that in the vernal season, when the eastern blast prevails, particular attention must be paid to its protection from the worm and the caterpillar. Human life, indeed, is such, that whatever is innocently agreeable, is, on that very account, useful. If we must form our estimate of things, from the greater or less degree of utility, according to the vulgar idea of it, then, indeed, the ploughman will take precedence of the astronomer, and the plough of the telescope. The Belles Lettres have contributed, more than the sciences, to civilize whole nations, and to humanize the rough and rustic provincials, at a distance from capitals, in nations already civilized: they are, indeed, as the harp of Orpheus, capable of reclaiming the barbarian, and soothing the savage, by the melody of eloquence.

There prevails, it is true, an unfortunate loquacity without eloquence, and a disgusting assurance, without solidity; but true eloquence is the genuine result of polite literature. And of what infinite importance is the power of instructing and persuading by the

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faculty of speech? Religion is taught by eloquence; and morality borrows its aid to combat error and vice, to give additional strength and effect to truth, and to add to the beauty of rectitude. No where more than in the church are required the graces both of eloquence and elocution: all the powers of reasoning and rhetoric combined are necessary to recommend the practice of virtue: we are to persuade as well as to teach, to engage the will as well as inform the understanding, in the lessons of the sanctuary. All the beauties of composition and charms of language, with all the force of oratory, should be employed to induce men to practise what they acknowledge to be their duty. A full conviction of the truth, we find, is not enough, unless the affections are won over to its side. The senate, the pulpit, the bar, are all indebted for their greatest honours to eloquence. And there is also an eloquence of conversation, displayed at the convivial board; a feast of reason, abounding with choicest dainties, culled from the muse's store; and who will deny that the muse's store is originally supplied from the grammar school?

While we are speaking of eloquence, it is delightful to recollect, for the honour of the Belles Lettres, with what solicitude some of our favourite classics insist on the inseparable union of virtue with eloquence. Cicero himself describes an orator as "Vir bonus dicendi peritus," a good man skilled in eloquence; and the excellent Quintilian requires goodness as an indispensable requisite in the character of an orator; he does not enlarge more earnestly on the necessity of genius or talent, than of honesty, integrity, and an unspotted character. And, indeed, nothing contributes so much to persuade even the bad man, as an opinion, that he who is attempting

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to persuade him, is himself good and speaks without guile.

But this admirable description of a true orator, which reflects so much glory on our classical literature, and so usefully inculcates a fine moral, has a more comprehensive signification than it presents at first view; since it may, by strict analogy, be applied not only to the orator but to the poet, the philosopher, even the novel and dramatic writer; and indeed to every one who ventures to offer his thoughts and sentiments to public notice. There is no one, who, when he invites the world to participate in the fruits of his studies, either as a public speaker or writer, but is under an obligation, as an honest citizen, to present nothing to public view, but what is, at least, perfectly innocuous. Of this point every man should be certain, before he sends into the world that which when once emitted, can never return, and which may do good or harm beyond all calculation. The Belles Lettres, which we praise so much, when employed to decorate a work injurious to the morals of a people, are but as the paint and varnish on the visage of a sallow, haggard, loathsome courtesan! A good man, when he leaves his retirement and steps forward, as an author, may indeed recommend his work to notice by every ornament which the humanities supply; but at the same time, he is bound to employ all the talent, natural or acquired, which he possesses, in diminishing as far as his influence extends, and his power permits, all moral evil, and in promoting all moral good; for moral evil is the bane of human happiness, and moral good its most copious source, and firmest security. The charms of the Belles Lettres acquire an infinite augmentation both of beauty and value, when they are auxiliary to the cause of truth, and

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when displayed in all their lustre, to invite poor erring mortals from the rough roads of passion, folly, and vice, to that wisdom "all whose ways are pleasantness, and all whose paths are peace." To effect this grand purpose is greatly in the power of those classical excellencies of style and manner, to the attainment of which our old grammar schools directly lead; when they are conducted on the plan laid down by founders, whose piety was as sincere, and whose wisdom as sound, as their bounty was large. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise," they are taught under these roofs, where unnumbered disciples have been daily accustomed to "think of these things."* And many of them "thinking of these things," have been at length qualified to go forth into the world, as a "great company of preachers; as men giving counsel by their understanding, and declaring prophecies; leaders of the people by their counsels, and by their knowledge of learning meet for the people; wise and eloquent in their instructions, honoured in their generations, and the glory of their times; the people tell of their wisdom, and the congregation show forth their praise."†

The man of letters then, in whatever mode he exerts his abilities for public view, whether serious or comic, is required by these great masters of rhetoric, to be a good man; a man of right feelings, and of honest and benevolent principles, as well as of an understanding cultivated, and a taste refined by the study of the most beautiful models of com-

* Philipp. iv. 8. † Ecclesiasticus xliii. 3, 4, 7.

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position. To instruct mankind is a high and noble office. Conscious of its dignity, a good man (as these ancient authors teach us,) will sacrifice all empty fame and vain applause, to discharge it faithfully. A good man, no less attached to truth and beauty in morals than in arts, will neglect no ornament that can inspire a taste for them, and therefore will display all the graces which his subject admits, and which his classical education enables him to imitate in his maturer age. Esteem, lasting esteem, the esteem of good men, like himself, will be his reward, when the gale of ephemeral popularity shall have gradually subsided. Self-esteem also, will cause him to look back on his works with complacency. He leaves no baneful legacy of corruption to an unborn race. He has not lived in vain; much less to do mischief and aggravate the misery of human life. He has not administered a poison, but an antidote. The liveliest imagination, the most brilliant wit, the most extensive knowledge, the most copious eloquence, have no just claim to the praise of posterity, if they have all been perversely employed to seduce a whole people from truth, and lead to those errors, which bring "confusion and every evil work" on society, and add bitterness and pungency to all the unavoidable evils of private life. These, and such as these, are the moral lessons given by the classic writers, who studied, acquired, and recommended the elegancies of polite literature, both by rule and by example.*

* "Nec meus hic sermo est," sed quem preceperunt Cicero, Quintilianus, Seneca, aliique quamplurimi, qui puerorum ob oculos, in scholiâ literis humanioribus, dicatâ quotidie versantur. Many of the French authors, too, treat admirably on the Belles Lettres, and on education, and concur in asserting the moral as well as literary excellence of the classics; and it would be culpable to omit the name of Rollin, the modern Quintilian, and the teacher of all that is good

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I cannot leave this subject without adverting to a charge against grammar schools, which has asserted, that little attention is paid in them to religion. That because they require a knowledge of heathen mythology, they teach idolatry and polytheism, instead of religion, is a silly accusation, too absurd for a serious defence. The statutes of the ancient endowed foundations are very particular and peremptory in requiring daily prayers in grammar schools, and constant attendance on public worship. Many of the schools, indeed, are almost chapels; so much time do they devote to prayer and catechetical instruction. The intervals of public service on Sundays are usually employed in giving lectures and expounding the Scriptures. The Greek Testament is always read in the classes. Exercises, consisting of versions from the Scriptures, are frequent, and in general nothing is neglected, which can be done, allowing for human infirmity, to inspire the scholars with a due sense of religion, and a love of "whatsoever things are pure and praiseworthy." The steady, uniform purpose is to lead boys, (εις καλογαθιαν) to taste, and love, not only the beauty of arts and sciences, but of virtue and religion. The muses, the graces, and the virtues, seem to go hand in hand, and unite voice to voice in giving glory to God, and commemorating their founder. In both instances they exclaim, (with an awful difference of devotion indeed,) "Thy will be done."

Upon the whole, then, if the welfare of society require that a most reverential regard be paid to

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and amiable in life, as well as in letters. I might have crowded the margin with references and quotations from Greek, Latin, and French, corroborative of all the opinions and sentiments expressed in these pages; but they would have occupied too much space.

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wills* and testaments in general, and particularly to the wills and testaments of founders and benefactors, in the punctual execution of whose beneficent deeds the interest of multitudes is deeply concerned; if there prevail (as in justice there ought) any public solicitude to preserve inviolate the birthright and inheritance of persons now living, or who may hereafter live, in the towns, villages, or districts, intended, by the wills and testaments of founders and benefactors, to be benefited in things of the highest moment, — to be benefited for ever, and to be benefited also, in the mode by their wisdom and goodness plainly and imperatively prescribed;—if there remain any esteem for the treasures of ancient poetry, eloquence, history; any taste for the charms of elegant literature, whether ancient or modern, so conducive to meliorate and soften the human disposition; any anxiety to maintain the national character, so promotive of its prosperity; any reverence for religion, or esteem for its authorised teachers; any vigilance to guard the morals, the manly spirit, the liberty of the country—then, it is to be hoped, the legislature will pause, and ponder well all the consequences of a measure that may degrade the old endowed schools, that may lower the education of the middle and higher ranks of the people, and discourage that sort of literature which, as it has been shown in the preceding pages, is not only in the highest degree ornamental, but beneficial to the community. Let, therefore, all the foundation gram-

* ΝΟΜΟΘΕΤΕΙΤΩ μὲν γὰρ ἕκαστος ἐπὶ τοῖς ἑαυτοῦ τὰ εἰκότα, καὶ ἔστω ΝΟΜΟΣ ἡ τουτου ΒΟΥΛΗ. Novell. 22.—In the Roman code, legare (to bequeath) is a term of legislation. To sanction by a will, was to make a law, no less binding than the law of the land; and the testator was, in this instance, a legislator. Wills were like acts of legislation.

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mar schools be rescued from the barbarous innovation, as well as the favoured few, which, by a most unfair partiality, it is proposed to exempt; let the increased funds, wherever they exist to a sufficient amount, be expended in furthering the founder's original intention, by creating exhibitions and scholarships in the Universities; the college, (in the amended state of discipline,) being, in most cases, necessary to complete a liberal education; and for the profession of the church, in the far greater number of dioceses, now rendered indispensable. With valuable advantages of this kind, added from the augmented revenues, there can be, in no case, a failure of objects, proper and numerous enough to fill the classes of the grammar schools. Rugby school, for instance, since its improved estates have been thus employed, although the village was one of the very smallest, and in a district but scantily peopled, has become, in numbers as well as fame, one of the first in the kingdom. By pursuing this course, not only will the founder's will be most effectually promoted, but a benefit, such as never will arise to this country again, (the benefit of endowments all over the kingdom, designed to diffuse polite literature,) will be handed down, as it ought to be, without diminution of effect, or abasement of character, to the remotest posterity.

END OF VOL. IV.

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